Discourses of a Living Master

Ram Singh

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01

Meditation Talk

01 Aug 2025 Morning

Whichever Master Has Initiated You, He Is Within You, And He Is To Be Remembered — We Should Not Forget Our Masters

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This is the first day of the program. So, all the dear ones who have come, who are initiates of Kirpal Singh Ji Maharaj, or Ajaib Singh Ji Maharaj, or other Masters and all of you who have come here, I pray at the feet of the Master to shower a lot of Grace on all of you.

This human life that has been given to us is an extremely rare opportunity, and it has been bestowed upon us by God Almighty because of a number of good karmas that we have done in previous lives.

This human body is a very unique form, and what it can offer is not there in any other living being.

Whatever we see outside — this entire universe and everything outside — God has beautifully created everything within this human body. His entire Kingdom, His entire Universe, and all the planes, are created within this human body. And He is Himself residing within this human body.

So, this human body should not be mistaken to be simply that of flesh and blood. Masters have said, "There are countless treasures that are contained within this human form." Within this human form, there is the entire Brahm, and the entire Brahmand. There are so many planes that God Almighty has created. All of those are contained within this human form. Because we are ignorant of this fact — we are ignorant of this priceless opportunity that has been given to us — we squander it away in this human life tied up to all the worldly things and attachments. We leave and fritter away this opportunity.

Whatever God Almighty had set out for us in this human form — those things that God Almighty had expected us to do in this human form — we have not done. And instead, we have wasted it on all the other things.

Therefore, God Almighty sends Saints into this world, time and time again, so that They can awaken the souls and tell them about this reality.

Kabir Sahib has also said, "The trees, the clouds, and Saints, and the lake, all these have taken their form only for the benefit of others.

The tree gives very sweet fruit for people to eat, and when this fruit grows on the tree, it bends down and offers this fruit which is easily accessible to people. Yet, people throw stones at it and people beat it with sticks so that they can get that fruit.

The tree, therefore, doesn't eat its own fruit. It only grows this fruit so that others can benefit from the tree.

Likewise, we see lakes. The lakes collect water from different sources, and all that water accumulates in the lake so that people can drink that sweet water and use it.

Farmers use that water for growing their crops. People wash clothes, people drink that water, animals and birds drink that water. So, the lake bears all this water for others to consume.

Like that, even the clouds carry water over very long distances — two thousand, three thousand kilometers. They collect water and moisture from the sea, which is saline water, and they give sweet water elsewhere.

The amount of water that clouds carry — we cannot even fathom the amount of water. Sometimes, we see that these water-bearing clouds, there are cloudbursts when they go into the mountainous areas, and then floods are caused because of this. And so many villages are inundated completely by this water.

Without the water that is given by the clouds, even the farmers will die of hunger. They will not be able to grow crops. So, it is these clouds which carry water everywhere.

The fourth are the Saints. They also come into this world only for the benefit of others. They travel from place to place. They face a lot of difficulties. But They do all this so that They can awaken the souls and the dear ones in different places. And then they also take over the karmas of these people, and they make sure that these souls are taken back to God Almighty.

They are very selfless, and They never care about Their own world. They always are worried about the world of all the dear ones, all the satsangis.

So, Kabir Sahib says, , "The Saints, the clouds, the lakes, and the trees, all of these take and assume their lifeform only for the benefit of others."

I'm pleased to see all of you who have come here from very far off places, and it really pleases me to see all of you. And I hope that you have come here for meditation and, from time to time, you will do your meditation and Bhajan Simran here and benefit from your visit here.

So, please do not waste your time here. Spend it in doing the purpose for which you have come here, for meditation, and for Bhajan Simran. Try to maintain cleanliness of the ashram, and also, there is a scarcity of water in general. So, please use it carefully. Don't waste water.

All of you are great sevadars of Baba Ji and Sant Ji. And, needless to say, all of you do a lot of seva here and you leave the ashram cleaner than before. So, I am aware that all of you are sensitized on the need for seva here, and I'm pleased to see all of you doing it here.

So, welcome to all of you here, to attend this program, and I pray at the feet of the Masters that They shower abundant Grace upon all of you.

Whichever Master has initiated you, He is within you, and He is to be remembered. We should not forget our Masters. At the time of death, the Master will always come. Nobody else may come, but the Master will never leave the soul. The Master will always come at the time of death.

We should always have loving thoughts and loving memories of our Masters within us. We should never feel that the Masters have died and They have left us, and it's been a while since they have died. So, we should always remember one thing, that the Masters never die. They are always within us. And, therefore, we should always maintain that love and affection towards Them and grow that within us.

The Masters have done Their devotion of God Almighty and Their Masters. And They have gone and manifested God Almighty within Them. So, They are immortal. They will never die. They only remain in this realm so that They can do the protection of Their disciples. And until each and every disciple is taken back to God Almighty, the Masters will remain in this realm.

Therefore, we should have love and affection and remembrance of the Masters Who have initiated us. And we should remember that the Masters will always be there for our protection.

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The time is very good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected for some time with Bhajan Simran.

02

Meditation Talk

01 Aug 2025 –Afternoon

When The Masters Have Assumed The Responsibility To Give Us Salvation, It Becomes Our Duty That We Should Do Our Meditation Regularly

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The Saints and Mahatmas have emphasized on the importance of the Bhajan and Simran. Because on this Path, to get success, we have to do our Bhajan Simran. We have to do our meditation every day. We sometimes do our meditation for a few days and then leave it for a few days — and then again, start for a few days. So, that way, we will not be able to become successful on this Path.

It is very important to sit every day for meditation. We can sit at any time of the day, depending on our schedules. But it is important that we sit every day. When we sit every day for meditation, the love for our Master increases day by day, and we are able to gradually progress on the Path.

If we don't do meditations every day, then when we give a break for that meditation, the mind becomes very strong and the mind entangles us into other outward things. And that is why we are not able to focus, we are not able to concentrate.

For the salvation of our soul and for getting out of this world, this ocean of life and death, we have gone to the Masters. And the Masters have assumed responsibility to give us salvation — to give our souls salvation — and to free us from this ocean of life. And when the Masters have done so, it becomes our duty that we should do our meditation regularly. And we should increase our love and affection towards our Master.

So, we should make a schedule in which, every day, we provide time for doing our meditation. If we are doing a job somewhere, or we are working somewhere, then we should accordingly adjust those timings, but we should make it a point to sit and do our meditation at that time every day. Otherwise, we have to do our Bhajan

Simran. We have to do our Simran throughout the day. Whenever it is possible, we should keep doing our Simran.

It is not necessary to sit at one place only and do our Simran. We can do Simran when we are doing any physical activity, we are walking on the street, or we are doing any other physical work which doesn't involve too much of an application of the mind. At that time, we can try to focus on our Simran.

When we do our Simran and we master our Simran, then we will be able to do better meditation also. And as we do that, our inclination towards devotion, our inclination towards our Master, that will increase. So, Simran is of a very high order and very important.

People who are retired from their service or work, they should try to spend more time doing Bhajan Simran. And throughout the day, they should try to focus on Simran. It is because we have not been able to do that Bhajan Simran regularly. It is because of that that we have not been able to bring about a transformation within ourselves. Because Simran has the power to bring about such a transformation where a human being becomes God Almighty, where a human becomes a Mahatma. That is the power of Simran.

If you do Simran even for six months, you try to focus and do your Simran, you will yourself experience and witness the kind of transformation it can bring within you. The reason we have not been able to bring about that transformation is because we have not been able to bring about that love and affection for our Masters. We have, instead, focused that love and affection in this world outside. And that is why we have not been able to follow on the Teachings of the Master and bring about that transformation. Because when we don't do that, we are constantly focused on the world outside. Our mind is remaining impure. And that is why we are not able to do our meditations.

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The atmosphere is quiet and we should make the most of it. So, let us close our eyes and get connected with Simran and Dhyan.

03

SATSANG

01 Aug 2025 – Afternoon

Only If You Do Your Meditation With Love And Affection For The Master, Is He Able To Shower His Grace Upon You— Otherwise, He Is Handicapped And Is Not Be Able To Shower His Grace

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This is the Bani of Param Sant Satguru Swami Ji Maharaj....

Raju sings at 00:00:11

This bhajan, which was sung just before the Satsang, at the time of Sawan Singh Ji Maharaj, Somanath Baba Ji had written this. Towards the last few programs, about forty people had gone along with Somanath Baba Ji. There was Venkatesh, who later became the paathi of Somanath Baba Ji, he had a beautiful voice. So, all of them had gone to Sawan Singh Ji Maharaj.

When they sang the bhajans, Venkatesh sang three bhajans in front of Sawan Singh Ji Maharaj, and Sawan Singh Ji Maharaj Ji liked them very much, and He said, "This bhajan, which was just sung, this should be sung before starting a Satsang as a prayer."

Venkatesh Ji was around fourteen years old — he was a small boy at that time — and when they all went there, they had gone there for seeking initiation. So, Sawan Singh Ji Maharaj, at that time, told Somanath Baba Ji, "Venkatesh has a very good voice. So, you make him your paathi." Following Sawan Singh Ji Maharaj's instructions, Somanath Babaji made Venkatesh His paathi, and at various places then, he would sing the bhajans.

Once it so happened that the king of Sangli was an initiate of Baba Sawan Singh Ji Maharaj. He had given his palace, and the hall of the palace was given for Satsang. He had invited Sawan Singh Ji Maharaj there to give Satsang. And during that time, Sawan Singh Ji Maharaj came to Mumbai, and He visited the cloth shop of

Somanath Baba Ji in Worli. Somanath Baba Ji had also put up a tent to welcome Sawan Singh Ji Maharaj. And from there then, he accompanied Sawan Singh Ji Maharaj, along with Venkatesh. And he gave a Marathi Satsang at the palace of the king of Sangli.

So, these memories come back when I listen to this bhajan. There are these wonderful moments with Saints, and these come to our mind.

So, this is the Bani of Swami Ji Maharaj, and in this Bani, He says, "This untamed mind — how do we control this untamed mind? The only way to do that is that there is this Holy Sound Current resonating at the Eye Center. If we get this mind to get connected with that Holy Sound Current, only then it will be tamed."

He says, "You may try different ways to control your mind. You may try hundreds and thousands of ways to control your mind. But, by all these methods, you are not going to be able to control it."

As long as you are not able to control the mind, you will never be able to go within. Because mind is the agent of Kal, and it is the mind which stops you from going within.

So many mahatmas, so many hermits, so many ascetics, they all tried different ways to control the mind. They went into the jungles and the mountains to get control of this mind. They lived in seclusion. They did Ashtanga Yoga. They did several types of pranayamas. And they did the various repetitions — the japas, tapas, and several austerities — to gain control of the mind. But they were not able to gain control.

So, mind is not something that can be easily overcome or controlled.

When the soul came down from Sach Khand into this world, and from Par Brahm, when it came within the Brahm, Kal tied a knot — an unopenable knot — between the mind and the soul. So, the soul cannot be freed from the mind. And that's how it descended into these worlds.

The mind is a power of a very high order, and it is from Brahm that it derives its powers.

Now, when the various hermits or sages or others try to control the mind, at best, with all their austerities, all their practices, they are able to go to the eighth level, the level of the thousand-petaled lotus. They are not able to go up to Brahm. So, at this level, the mind is still much stronger than that. The mind has the power of the Brahm, and it has to be overcome there.

All the gods and goddesses — 330 million gods and goddesses — and Brahma, Vishnu, Mahesh, all these are under the realm of the mind. None of them are free from the mind.

The Saints know how to control the mind. And what They do is, for Their disciples, They make them cleanse the mind by doing their Bhajan Simran. As they cleanse the mind, they get the attention of the mind at the Eye Center. There, at the Eye Center, there is the Holy Sound Current, which is resonating. It is coming from Sach Khand. The Anahad Shabd is resonating at the Eye Center. So, when the mind gets connected to the Holy Sound Current, it is intoxicated by the happiness, or the joy, or the intoxication of that Holy Sound Current. It is so joyful that there is nothing comparable in these three worlds which can give that kind of joy and happiness. And the mind is a seeker of happiness — it is a seeker of joy — and that is what the Saints do by connecting that mind to that Holy Sound Current.

There, the mind kicks away all the other attachments that it has in this world, and where there is no desire, it will not pull the soul into those areas. So, once the mind gets connected to the Holy Sound Current, it also gets its self-awareness. It realizes that it is the mind, and not all these outward attachments, with which it is identifying. It realizes that it is a part of Brahm, and it has come down — descended — to the lower realms because of Kal, and it has come down with the soul. So, once it realizes from where it has come, it wants to go back to its true Home. And therefore, the mind starts working on its own to ascend back to its home.

So, the mind realizes it is a part of Brahm, and it starts working towards going back to Brahm. The enemy, which it is today, is not allowing the soul to go within. That becomes a friend, and it helps the soul to ascend to higher levels.

Therefore, Swami Ji Maharaj says, "It is only by listening to the Holy Sound Current that the mind is able to be controlled, and there is no other mechanism or method or process."

Raju sings at 00:16:39

Swami Ji Maharaj says, "People have tried so many different methods and ways to control the mind." The yogis have done very difficult pranayamas and other practices. But they have not been able to control the mind."

He says, "As long as we do not get the company of the Masters — the company of the Saints — and as long as we are not able to listen to what They say, we do not get the awareness of the Truth within. On the Teachings that They impart to us, when

we follow those Teachings, only then we will be able to go within and control the mind."

Goraknath, who was a yogi, attained higher levels by doing his yogic study in the Himalayas. After getting his attainment, he came down to the lower plains of India, and he kept debating with various people on the things within. Eventually, he came to Banares.

When he came to Banares, in Banares, there was Ramanand Ji. He used to do worship – the deity worship — in his mind. It would not be like a physical worship, but the worship would be carried out by imagination in his mind. By doing some Bhajan Simran, he had gone up to the first level. So, he had gone within, and he was a good soul.

By mansik dhyan, by doing the practice of mansik dhyan, he would imagine the deities of Brahma, Lakshman, Sita within his mind. Then he would do his puja within and make his offerings in the mind. All this was by imagination.

So, Goraknath came to Ramanand's ashram, and in front, at the gate of the ashram, he took out his trident, and he sat on his trident — he placed the trident, and on the tip of the trident, he sat in his asana. Then he challenged Ramanand, and he said, "You come out and you show your knowledge. You debate with me. And if you can't, then you should leave the ashram right away."

Ramanand was a brahmin, and he was not of a mindset to fight and argue with Goraknath. He felt, "If I get into an argument, I get into a debate, Goraknath is a fully attained yogi, and he may curse me. Instead, it is better that I pack my bags and I leave the ashram. Because I can always make another ashram, go somewhere else."

Kabir Sahib, during that time, was a fourteen-year-old boy, and He used to weave clothes in a hut nearby.

So, in Varanasi, it was understood that Kabir Sahib was also a devotee or initiate of Ramanand. So, when this happened — this incident with Goraknath happened — some of the disciples of Ramanand went to Kabir Sahib, and they told Him, "There is this attained sadhu, this yogi who has come, and he has challenged Ramanand. And Ramanand is now preparing to leave the ashram."

This made Kabir feel bad, and He felt that something should be done. So, He said, "I will come and attend to it."

So, Kabir thought of intervening in this worst matter, and He took that bundle of silk, which He was weaving. With that small bundle, he walked toward Goraknath, and He stood before Goraknath.

Now, when He stood before Goraknath, Goraknath asked Him, "Why have you come? And who are you?"

He said, "I am a disciple of Ramanand. So, it seems you want some answers. You want to debate. So, I am here to debate with you."

Goraknath got angry. He felt, "I can just curse and convert him into ashes." So, he got very angry with Kabir, and he said, "You are just a small boy. Where have you got all your experiences and knowledge? So, don't annoy me. If I get angry, I'll curse you and I'll convert you into ashes. And that will not be good for you."

Kabir Sahib felt, "Looks like Goraknath has a lot of ego." So, He had that bundle of silk in His hand, and He threw it in the air, which went up about ten times the height at which Goraknath was sitting. And then He went and sat on that silk bundle.

Now, Goraknath was very surprised and shocked because he was sitting on his trident, which was of iron, and it was in the ground. There was support. So, he was wondering, "How has this boy gone up there without any support, and he's sitting?"

Then Kabir told him, "Okay, let us start. You can ask your questions." Then the question-answers started, the debate started. The debates went on for seven days. There is a voluminous book written on the debate between Gorak and Kabir.

The debates went on for seven days, and all the queries and all the questions, doubts of Gorak, were addressed by Kabir Sahib in these seven days.

Finally, Goraknath asked him as to how he has got so much knowledge. He is just a fourteen-year-old boy. So, when is it that he did his austerities, and when is it that he got this kind of knowledge?

So, Kabir told him, "Look, this is my knowledge from all my earlier lives. This is not just knowledge of fourteen years."

So, after the debates, Gorak said, "Okay, we will see the powers that we have." So, Gorak wanted to show off his mystic powers, and he told Kabir, "Okay, I will now disappear, and you try to find out where I am."

So, with his mystical powers, he converted himself into water, and he went into the pail that he was carrying, a pail of water. He was there, and he asked Kabir to find out where he was.

So, when he asked Kabir, he had converted himself into water and he was in the pail that he was carrying. Kabir Sahib, immediately, understood, and He called for five bowls. He took the water from the pail and poured it into five different bowls.

Now, Gorak's body was split into five parts, and he understood, "Kabir has understood what I have done." So, first he pleaded that he should be put back into the pail so that he could come back into his form.

So, Kabir Sahib brought Gorak back. Then He told him, "Okay, now you try to find me." And He converted Himself into the Sound Current.

Now, the Sound Current is something that you cannot see, and it is everywhere — it is omnipresent everywhere. So, he was not able to find Kabir Sahib.

He eventually accepted defeat. But he was very egoistic. So, he did not take initiation from Kabir. He accepted defeat in the debate and everything, and he left Kashi — he left Banares. But he did not take initiation. So, thereafter, he never stepped in Banares. He never came there.

Raju sings at 00:34:42

Swami Ji Maharaj says, "With all the different practices — those who have done the yoga, the pranayamas — they have done different difficult austerities, those who have used their mind and intellect for learning, those who have gone into the forest and they have become ascetics, all these people have not been able to get control the mind."

So, that is what the Saints have always been saying, "In the comfort of your homes, you can attain your spirituality. You can be within the comfort of your families and homes. But you can also do the practice and get your salvation."

So, you don't have to go and do all these difficult practices, or go and become recluses, or go into the jungles or mountains. You can stay in the comfort of your homes. And the salvation will only come when you do your Bhajan Simran and leave your nine doors and come to the Tenth Door.

During Sawan Singh Ji Maharaj's time, there was a hermit who was in the Himalayas, and he had past impressions — his soul had past impressions. And

wherever the souls have past impressions, the Saints always bring them on the Path. For nearly fourteen years, this hermit was there in the Himalayas. He was doing his austerities and practices.

So, Sawan Singh Ji Maharaj manifested within his mind, and He told him, "If you want salvation, then you should come to Beas."

So, when Sawan Singh Ji Maharaj manifested in his mind and told him to come, he said, "Because of these austerities, and the pranayamas that I have been doing, my feet are very weak, and to reach, it will take some time." Because in those days, there were no buses and trains for travel. One had to walk most of the time. So, after nearly six months, he came to Beas.

When Sawan Singh Ji Maharaj had manifested and shown him the place where he had to come, He had also shown him His right foot. And on the right foot, as a recognition, there was a padma rekha which was also there — even Krishna had a padma rekha. That was a particular marking on the foot. So, He had shown him His right foot, and told him, "You will be able to recognize me by this."

So, after six months, when he came to Beas, he attended the Satsang of Sawan Singh Ji Maharaj. He recognized the form, because in that same form, Sawan Singh Ji Maharaj had manifested within. Later in the evening, when he went for the Darshan, people would not allow the devotees to come close to Sawan Singh Ji Maharaj. So, they had to maintain a distance.

He requested Sawan Singh Ji Maharaj, "You had shown me a sign to recognize you and satisfy myself. So, I request you to lift your right foot so that I can recognize." But the sevadars were not allowing him to go near.

Then Sawan Singh Ji Maharaj told them, "Let it be. Let him come and see." And finally, he lifted His right foot and showed him.

When he saw the foot and he saw that marking, he was satisfied, and he said, "Yes indeed, You have shown me Your true self."

So, after staying there for three days, he got initiated, and Sawan Singh Ji Maharaj gave him initiation, and later told him, "You go back to the same place from where you came, and you do the practice of the Surat Shabd Yoga. You don't do your pranayamas. Instead, you spend your time doing meditation on the teachings of the Sant Mat."

Therefore, whenever you do the practice of the Surat Shabd, whether you do it in the comfort of your homes, or you do it outside, you have to do the practice as told by the Masters. Then only, you will be able to go within and manifest that Holy Sound Current.

Raju sings at 00:44:17

Swami Ji Maharaj says, "At the time of death, the intellect is lost. And all the smartness one has, that comes to an end." So, He says, "Those people who believe in only reading the scriptures and reading the holy books, and then intellectualizing on it and thinking about it, they are also fooling themselves." Because by doing so, they are building that ego within, that they are indeed learned, and they know about spirituality. But they are wasting their time, because intellect and smartness will all come to an end at the time of death, and they will not get a single paisa worth of benefit from the learnings that they have done. Because, at the time of death, the tongue will stop functioning. We will not be able to talk. And intellect also ceases. So, none of this learning will help at that time.

Raju sings at 00:47:06

Swami Ji Maharaj says, "Again, people who live with discipline, that also is not going to help. If one has to be disciplined, it should be again on this Path. And it is only this, the implementation of the Teachings of the Master, with which we can go within. Only then we will be able to get our salvation."

You have to develop that longing for the Master. You have to develop that love and affection for the Master, and follow the Teachings of the Master, whether you do it now or you do it later. Whenever you do it and you have that longing for the Master — you have that love for the Master — you will see that change that will be there within you. What you have not been able to achieve in fifty years, you will be able to do within a year or two. But you have to develop that longing, that love and affection, towards the Master.

If we want that Grace to be showered upon us in a very short span of time, we should focus and keep our mind and our body pure. When we have the constant thought of longing of the Master, love for the Master, then that thought also gets perfected, and that love also gets perfected, and we can very quickly get the Grace of the Master showered upon us. That can happen in a short time, but you have to maintain that purity, and you have to have that single-minded love and affection towards the Master.

But unfortunately, what is happening is that, because of millions of lives that we have gone through before, the filth of those karmas is cast on the mind. The mind has become strong, and it is not even allowing you to do your Bhajan Simran and you're not able to cleanse yourself.

I have seen that there are so many halls that we have constructed, so many places where people can come and listen to Satsangs and do their meditations. At different villages, I have spent monies, five lakhs, seven lakhs, and we have constructed them. Initially, about a hundred, a hundred and fifty people would come. But over the years, I see that hardly four people or five people come. So, this is how the mind dissuades us from doing our Bhajan Simran, and it takes us away from the Path. That is happening because we don't have that true love for the Master. Instead, our love, because of the burden of these karmas, is all outwardly focused. We are only having our love and affection for all the outward things. We are not trying to make that effort to keep purity and go within and do our Bhajan Simran and develop that love for the Master.

People come and say that they are not able to meditate, they are not able to concentrate and do their Bhajan Simran. In this program, when they come here and do their meditation, after that, once they leave the program, then again they become slaves of the mind, and the mind again takes them in all different directions, doing all kinds of karmas in their different directions.

If one is going like this — fully driven by the mind and the outward world — they are only building up more karma. They are only building up more deeds which they have to redeem themselves. The Master is not going to come and redeem those deeds for you. You are going to have to suffer and pay for those yourself.

So, that is what is happening. Unfortunately, everyone is driven by the mind, and no one is doing that Bhajan and Simran to reduce that burden of karmas and get that purity and do the meditation. Now, if you don't develop that purity of mind and body, and you don't do your Bhajan Simran, then it is impossible for you to go within. It is impossible for you to get your salvation like this.

So, we come to the Masters and we tell the Masters to shower Grace upon us. But that way, you will never get Grace from the Masters. Because only if you do your meditation, and you have love and affection for the Master, the Master is able to shower His Grace upon you. If we just are not listening to what the Masters are saying, our attention is not on the Masters, we are not doing our meditation, then where is the attention of the Master? He is not going to pay attention to you. And therefore, He is not going to be able to shower His Grace upon you. They are also

handicapped in not being able to shower Their Grace, because your attention is not there. Your Bhajan Simran is not there. Your love is not there.

So, we keep pleading, "You shower Grace on us." And that is not going to be forthcoming. Even in your dreams, you should not assume that you will get Grace of the Master by just asking like this. You will get it, definitely get it, if you do your Bhajan Simran, and if you have that longing and love for your Master.

Masters have come into this world to shower Their Grace. They have taken this life only to shower Grace. That is why They have come. So, if we are to get that Grace, then we have to prepare ourselves. We have to have that love towards Them. We have to listen to what They are saying. And we have to do our Bhajan Simran.

If we are not doing all of that, then our attention is not there. So, where is the question of Them showering Their Grace upon us?

But if we are doing our meditation, if we are listening to what They are saying and our love is there for Them, then They are God Almighty, and They definitely know what you need. To whom what is to be given is best known to the Master. So, we don't even have to ask for a Grace. That Grace will naturally be showered upon us.

It is like the mother who takes care of her child. The child doesn't have to ask for anything. The mother knows when to feed the child, when to put the child to sleep. All that is known to the mother, and the child doesn't have to ask for anything.

Like that, the Masters will automatically shower Their Grace on the people, provided we listen to Them and we have that longing for Them and that love and affection for Them.

Raju sings at 01:00:45

Radhaswami.

So, half of this Satsang will continue tomorrow.

04

Meditation Talk

02 Aug 2025 –Morning

The Real Problem In Manifesting God Almighty Is Only Gaining Control Of The Mind

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During the time Baba Sawan Singh Ji Maharaj, there wasn't much crowd in Beas. And on the riverbanks, various sadhus would also come. They would make huts of mud, and they would stay there for some time.

Even satsangis used to sit on the riverbank, and they would also make a hut of mud, and they would sit there for meditation.

When Somanath Baba Ji used to stay in Beas, he stayed there for nearly seven years. He had also made a large hut, in which about forty people would stay. So, in his early age, he had got initiation from Sawan Singh Ji Maharaj. He was probably around thirty-eight, thirty-nine. Christopher may be better aware of those dates.

The point of saying this is that the adornment of a true sadhu is the meditation that he does. That is the true reflection, and that is his true ornament.

We should not look at meditation as a burden. God Almighty has given this Path for us to manifest Him, and we should do it lovingly. We should do this practice with all our love and affection. So, if we desire to get out of this net of Kal, and we want to do it in this lifetime itself, then it is important that we do as much meditation as possible in this lifetime.

During the time of Sawan Singh Ji Maharaj, one of His disciples by the name of Bangali Babu was the stationmaster of Beas.

In those days, they weren't too many travelers, and the station would generally remain empty. So, Bangali Babu, who was an initiate of Sawan Singh Ji Maharaj,

used to tell his servant, “In the evening, you prepare the food, and you have your food, and you can go to rest. Leave my food on the table, cover it and leave it for me. When I want, I will eat it.”

He used to have his office time up to around 5:30, and after that, he would go home, freshen up, and he would place that plate, that meal, in front of him, and he would sit for his meditation. Then he would tell his mind and caution his mind that, if the mind didn’t concentrate, and it didn’t get connected with the Sound Current, then he would not allow the mind to eat that food. He would leave it. He would give the food and consume the food only if it concentrated well. That way, he would sit for meditation, and his fight with the mind would continue.

Sometimes, in a few hours, he would get that concentration and he would have a good meditation. He would then eat the food. Otherwise, this fight would go on till three o'clock, sometimes four o'clock. So, till early morning, he would be sitting in meditation, trying to concentrate. And if it would not concentrate, then he would not eat that food.

Sometimes, the mind would be so strong, and it would not concentrate, it would not allow him to meditate. In such circumstances, he would not eat the food. And at six o'clock in the morning, he would then give away that food to some cow or some other animal.

This effort of meditation, this practice, went on for about a year — nearly a year. And he kept doing this every night. Eventually, the mind settled down and his meditation improved. Then he was able to withdraw from his body and come to the Tenth Door.

Once, during the bhandara, nearly three thousand people had come, and Sawan Singh Ji Maharaj, after the Satsang, called Bangali Babu to the stage. Then He made him stand there and gave him the mic. He told Bangali Babu to tell everybody how he had got control of his mind.

Then Bangali Babu told everybody about how he fought with his mind and eventually got control of his mind — and how difficult it was. People understood the difficulties and the impediments the mind would put forth and not allow them to do meditations. So, how difficult it is to gain control of the mind. That, people understood from Bangali Babu.

So, the real problem in manifesting God Almighty is only gaining control of the mind. Saints say, "If you get control of the mind, then you have manifested God Almighty, even He has heard your prayer."

We should always listen to the Teachings of the Master instead of listening to our mind. Because if we are constantly following what the mind is saying, then we will never be able to go within. But the burden of karmas from previous lives and this life are so overbearing, they have made the mind so filthy that the jiva — even though he wants to get himself free from all of this, he wants to listen, and he does so. Even when he comes and listens to the Masters, he wants to get free. But because of this overpowering mind, due to the burden of so many karmas, it is not able to get free. He is not able to do it.

If we resolve to listen to the Master, then half our meditation, half our devotion, is done there itself. Because the Master gets happy when He sees that the disciple is trying to walk on the Path.

When we start walking on the Path shown by the Masters, and follow His Teachings, then the Master also feels happy, and He also showers His Grace and support on us. And then we are also able to get that strength to continue to walk on the Path.

But unfortunately, we are not making the efforts to walk on the Path. In the Satsang also, we listen to the Satsang, we listen to the Teachings of the Masters, but as soon as the Satsang is over, we walk out of the Satsang, and everything is left behind.

It is like the tail of a dog. The tail of a dog is always curved. So, how ever much you make it straight, it will again become curved. That is the mindset, that is the power of the mind.

That is how the mind enslaves us, and we are not able to walk on this Path. If we decide to walk on this Path — resolve to walk on this Path — then the Master is not far away. He is always there to shower His Grace. It is for us to create that vessel to receive His Grace.

* * *

The time is quiet and we should use this time to do our meditation. We should try to focus, and keep the mind focused at the Eye Center — not allow it to get carried

away by thoughts. So, try to keep it concentrated, be aware, and do your Simran — as much Simran as possible. Keep on doing your Simran.

What is our practice, what is our devotion? When we sit for meditation, we have to be aware of what the mind is doing. If the mind takes us in some thought, and it takes us away from the Eye Center, then we should again bring the mind back to the Eye Center and, again, start focusing and doing our Simran. That is what this practice is all about. It is to bring the mind and get it focused at the Eye Center and do our Simran.

So, let's make the most of the time. All of you have come here for this meditation. So, let's spend as much time and focus on meditation.

05

Meditation Talk

02 Aug 2025 – Afternoon

It Is Not About The Time Spent, But About How Much You Are Dedicated, And About How Much Love You Have

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Often in the dhyan* programs, I repeat the story of Brahmanand Ji who used to stay in Pushkar, and how he had a transformation with his meditation. He used to stay in Pushkar, and he was a stationmaster. He had taken initiation from a Master, and he was a good devotee. He would often spend time in his devotion. Whenever he got time, he would do that. And he would not waste his time.

** Dhyan, in this sense, is used generically for "meditation"*

Once the train was late by about two hours. And in those days, there were two people attending the stations — there was a stationmaster, and one servant with him. So, the two of them were there. Since the train was delayed by two hours, Brahmanand Ji felt, "No point just sitting around. People will come and then spend time talking and wasting. So, I'd rather sit for an hour and do meditation."

So, he told the servant, "I'm sitting in my cabin and I'm resting for a while — for about an hour. So, if you get news of the train, you kindly let me know."

So, he went inside his cabin and sat for meditation. He had planned to sit for one hour. But the atmosphere was very quiet, and he got a very good meditation. And instead of sitting for one hour, he sat for two hours of meditation.

So, after two hours, when he got up from his meditation, he went out to see. And he saw that the train had come and left, and he called the servant, and he asked him whether that train had come.

The servant said, "It's almost been an hour since the train came and left."

Then, he asked him, "Who flagged the train off? And how did it go?"

The servant told him, “I'm surprised by your asking this. Because only you have flagged the train. Only you have shown the signal and given the tickets. And it's quite surprising you're asking me this.”

So, now Brahmanand was quite shocked, because he had sat for meditation. He had not done any of this. He went running into his cabin to check. And when he went inside, he checked the register. And indeed, all the tickets had been properly accounted for and written in the register. Then he saw the drawer, and all the money had been properly kept inside the drawer. So, indeed, everything had been done in a very orderly manner.

When he saw all this, then he realized that, indeed, it was his Master Who had come and done all these things on his behalf. And he felt, “Indeed, it is the Master, it is God Almighty, and everything is being done by God Almighty. He is the Doer.” And therefore, he felt, “Now, I will leave all my duties to the Master — to God Almighty — and I will sit for meditation.” And thereafter, he went and sat for meditation, for doing his practices.

So, in this pilgrimage of Pushkar, He became a great Saint, and He is still known as a great Saint there. He has written over five hundred bhajans, and they are filled with a lot of love and affection for the Master. And these are small bhajans, but when one reads them, there are a lot of pangs of separation that one can observe in those bhajans.

So, the Master is not far away from the disciple. The Master is within the disciple. And when the disciple shows that love and affection — he develops that love and affection — then the Master also showers His Grace and shows Himself.

We have to develop that love and affection for the Master. We have spent so many millions of lives previously, and even in this life — most of our life — we have sacrificed for all the worldly things, all the attachments outside. And even in all our previous lives, so many scores of lives, we have spent in the love of this world. That is why it is called the 'ocean of life and death'. We have been coming, again and again, in this ocean of life and death. And it is now that we have gone to a Master to get free from this ocean of life and death. So now, in whatever is left of this life, we should at least spend that in the love and affection of the Master.

Whatever we have of this life, if we are able to develop that love and affection for the Master — and we get lost in that love and affection for the Master — then we will also get salvation in this life itself. It is not important that you spend a lot of time

in developing that love and affection. It is a matter of emotion. It is a matter of truly developing that love and affection, and the Master is there only to accept you.

* * *

During the time of Guru Gobind Singh Ji also, there was this peasant who had come to Him. He came and asked for doing some seva, and he told the Master, "I am an illiterate farmer, and I don't know any skill or trade. But if You tell me to do something, I will do my seva. I would love to do seva for You."

Looking at him, Guru Gobind Singh was pleased, because he was a very innocent and a very straightforward person. So, Guru Gobind Singh told him that he should take care of His horse.

He was a farmer, and he knew how to take care of animals. He would give a nice bath to the horse and brush him well. He would soak gram and give him fresh soaked gram, and fresh green grass for food. So, with this kind of care, Guru Gobind Singh Ji's horse also became very strong within a few days only.

Guru Gobind Singh noticed that his horse had indeed become very strong. It was quite frail earlier. But with good food and care, the horse had become quite strong. He was pleased with the dedicated seva that this person was doing. So, He called him, and He asked him whether he had any knowledge of reading or writing, or he knew how to spell or write. But that peasant told Guru Gobind Singh Ji that he was completely illiterate.

So, Guru Gobind Singh Ji told him, "Okay, I will give you two sentences every day, and you memorize the sentences and the meaning."

That way, every day, Guru Gobind Singh Ji used to give him two statements, two sentences, to learn and memorize.

Once it so happened that Guru Gobind Singh Ji had to go out for war to fight, and He would be away for a few days.

Now, when this person came to know, he ran to Guru Gobind Singh Ji because He was going to go away for a few days.

So, when Guru Gobind Singh Ji was sitting on His horse all prepared to go for the fight, go for the war, Bela came to Him — this person came to Him. He bowed down to Him, and he told Guru Gobind Singh Ji, "You are going away for a few days, so why don't You give me a statement, give me Your sentences to memorize."

When he said this, Guru Gobind Singh Ji laughed, and He felt, "He's such an innocent person. He said, "Here I am prepared and going to fight a war, and here this person is asking me to tell him sentences to memorize." So, He told him, "*Wah, Bhai Bela, na pahchane wakt na pahchane bela*."

His name was Bela. So, He said, "Bela, you are not recognizing the importance of the moment — the time. You have not seen the occasion, and you are asking me this?" So, He jokingly said this and left for war.

Now, Bela took those two sentences for real. He felt that the Master had given him these two sentences to memorize. And since the horse was also not there to take care, he was free all the time. So, he sat and he kept memorizing these two sentences that the Master had said.

He kept memorizing this, and for ten days, he didn't do any other thing. He was memorizing what the Master had told him. As a result of that, with so much focus that he was memorizing, the attention of his soul withdrew to the Eye Center. And as a result, he got some mystic powers. Whatever he would say would start happening.

So, people started observing and saw that he had indeed got these mystical powers now. So, one of them asked him, "You have not even been initiated by the Master. So, what is the repetition that you are doing? What mantra are you repeating?"

Then he told the two sentences that Guru Gobind Singh had told jokingly while he had left. And when they heard, they all started laughing, and they said, "This is not a mantra." But yet, he had developed these mystical powers.

So, such an innocent remark that had been made, and he had memorized that. Seeing that his Master had given him, he kept repeating it. And because of that, the attention of his soul also came to the Eye Center, and he manifested the Master within.

Now, the point of telling this is that it is not a matter of days or months or years that you do your repetition, or you have this love for your Master. It's that dedication that you have, that intoxication you have for the Master, and that love that you have developed for the Master. When that becomes your ruling ambition and you are doing that all the time, then you are able to manifest your Master — you are able to charge your battery. It's not a matter of time, it's just the emotion, it's just that love that you develop.

So, you have to develop that love and that affection and that dedication towards your Master. And then you will be able to manifest Him within. It is not about the time spent, but about how much you are dedicated, and about how much love you have. It is not about outwardly showing how much love you have; it is about doing it.

Saligram Ji, also when He started initiating disciples, He did not give the Five Names. He used to give only two Names, which were 'Radha Soami'. And by this repetition of Radha Soami also, so many people have got their salvation. So, it is not about the salvation coming from these Five Names, or the Naam that is being given. Whatever the Master is saying, that is your salvation. So, if you look at it with that love and affection, and you are able to manifest Him using that love and affection, then you will get success.

With your Master, it is important to follow what He tells you. It is not important to imitate what He is doing. So, what He is telling you to do, you should imbibe that. You should internalize that and then try to follow on what He is trying to tell you — instead of going for outward imitation of what He is doing.

When I was in Kengeri, most of the time that I spent was doing seva — and very little time I had for doing meditation. But throughout the day and night, we used to do seva. Christopher, Bernard, Paul, all of them, were there and used to all do seva together. They have seen all of us doing seva. And it is only the Grace of the Master that I got, with my love for Him and the seva I was doing.

Whenever I sat for Satsang, in a short span of nearly six months, I could get the withdrawal when I sat for Satsang because of the love I would enjoy when I would see Him in the Satsang. But then, that was also very short-lived, because the moment that started happening, Somanath Baba Ji called me and once asked me whether I was attending Satsangs? And when I told him, "Yes. I am attending", He told me, "No, no. Don't attend. You go and do seva near those coconut trees elsewhere." So, He sent me there so that I would not attend the Satsang.

So, in such a short span, it was that love and intoxication for the Master that got me, with His Grace, this withdrawal that I could do.

The point of saying is that I got the Grace of the Master, not because I did a lot of meditation, but I had the opportunity to do seva. But more importantly, it was the love for the Master. I had very very strong pangs of separation from the Master. And I had a lot of dedication and love for Him.

So, it is not important that you have to do a lot of meditation, and for many hours. What is important is that you should have that dedication, that strong urge, or a ruling ambition to get that salvation, to manifest God Almighty, to manifest the Master. And that love should be there — those pangs of separation should be there within you. Once you are able to develop that true dedication, that true love for the Master, then He's not far away. He will definitely shower His Grace upon you.

* * *

So, the time is good and the atmosphere is quiet. Let us make the most of it. Let us sit for meditation.

06

SATSANG

02 Aug 2025 – Afternoon

If You Have Fear About Going Inside, Or If You Have Doubt About Going Inside, Then You Will Not Be Able To Go Inside

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The paathi sings the Bani of Swami Ji Maharaj...

Raju sings at 00:00:10

This is the Bani of Param Sant Satguru Swami Ji Maharaj. He says, "When you do the meditation, the Surat Shabd Yoga, when you do the meditation, then gradually the mind quiets down and it starts concentrating on the Sound Current."

Saints have called this practice, this meditation, as Surat Shabd Yoga. Surat Shabd means, 'Surat' is the soul, and 'Shabd' is the Holy Sound Current that is resonating at the Eye Center. It is coming from God Almighty, and it is resonating at the Eye Center. The Masters connect the soul to the Holy Sound Current. And the practice of manifesting that Holy Sound Current by the soul is called Surat Shabd Yoga.

The soul has come into this world on the Holy Sound Current. It has come down the various planes into this world on the Sound Current. And the way to go back is also on the Sound Current.

There is only one Holy Sound Current, which is emanating from God Almighty and coming down. But because it is passing through different planes — five different planes — it is making five different resonances, and five different sounds.

That is why it is said, "You have to look for the Masters Who have the knowledge and secret of the Five Sounds." And Jaimal Singh Ji Maharaj also said, "It is the Saints Who know the secret of these Five Sounds."

So, it is only True Saints Who give us the knowledge of these Holy Sounds. They do not get us to do all the other practices, like the various other mahatmas do. The

mahatmas get us to do the pranayamas, and several other austerities, and other worships, etc. Saints don't entangle us in all of these practices. They make us rise above all of this and They give us the knowledge of the Five Holy Sound Currents.

We should never think that all the children born, newborns in the satsangi families, are only going to be pure souls. Sometimes Kal also sends his agents in the families of satsangis.

We can see the life of Guru Nanak Sahib. Even a great Saint, like Nanak Sahib, had two children, and these were two powers sent by Kal — Lakshmi Chand and Sri Chand. So, these two were also powers of Kal, and they did not adopt the path of Sant Mat, and they started their own practices.

Guru Nanak Sahib's wife used to complain to Him, and she used to tell Him that He was getting old, so He had to appoint a Successor. And He should do so by appointing one of His sons as Successor.

She used to tell Him, "Why don't You appoint one of Your sons as Successor?"

But then Guru Nanak Sahib used to tell her, "I will appoint my son as a Successor."

So, she used to keep pestering Him that He should announce His Successor amongst the two sons. But He would keep telling her that He would only appoint His true son as a Successor.

Once it so happened that it was winter, and in the middle of the night, Guru Nanak Sahib got up, and everyone else was sleeping, and it was very cold. So, He woke them up, and He said, "I am feeling very warm." He called Sri Chand first.

When Sri Chand came, He told Sri Chand, "It is afternoon, and it is very hot now. I'm feeling very hot and warm. So, why don't you bring the fan and blow the fan for me, so that I can feel a little more comfortable?"

So, Sri Chand got very annoyed because he could barely stand. He was shivering with cold, and he thought, "Here I'm shivering with cold, and father is telling me that he is feeling warm and it's midnight. He's telling me there is hot sun above, and he's asking me to blow the fan. So, I think he is not in his senses."

Then Guru Nanak Sahib called Lakshmi Chand. And when Lakshmi Chand came, He again told him also, "Look, it is 12:00 noon, and the sun is up, and I'm feeling very warm. So, please blow the fan for me so that I can feel a little comfortable."

Lakshmi Chand also got very annoyed with Guru Nanak Sahib. And, anyways, he had a dislike for Guru Nanak Sahib. So, he told Him several things, and he said, "One can barely stand in this cold, and you're saying the sun is up and it is warm. So, you are not in your senses." He said a lot of things to Guru Nanak Sahib and walked away.

Meanwhile, Bhai Lehna, who was one of the disciples of Guru Nanak Sahib and His sevadar, he was lying nearby, and Guru Nanak Sahib called him. So, he also got up in the cold, and he came shivering to Guru Nanak Sahib.

Again, Guru Nanak Sahib said the same thing, "It is afternoon. I'm feeling very warm. Go search for a fan and blow the fan so that I can feel comfortable."

So, Bhai Lehna immediately obeyed Guru Nanak Sahib. He went, and from the store, he searched for a fan. He cleaned it, and he brought it, and he started moving the fan and following what Guru Nanak Sahib had said.

When he started blowing the fan, Guru Nanak Sahib told His wife, "See, he is obeying my instructions. And only he who obeys my instructions is my son. The other two have just been born to us, but otherwise, he is my true son."

Even Dhani Dharam Das's son was also sent by Kal. Whenever Kabir Sahib also would visit his house, he would never attend, or he would never meet Kabir Sahib. Whenever Kabir Sahib would come, he would run outside the house. He would never take Darshan of Kabir Sahib.

Now, when he grew up to about twelve years of age, Dhani Dharam Das once requested Kabir Sahib, "You have given both myself and my wife salvation. You please shower Your Grace on my son also, and You initiate him also."

So, when he requested Kabir Sahib, Kabir Sahib got annoyed with him, and He told him, "You should stop trying to make such requests, because he is none other than an avatar of Kal who has come in your house. And if you start pursuing this, then you will also have to follow him to hell. So, you should stop doing all of this and asking me like this."

Therefore, even in the houses of Saints, Kal takes an avatar. Kal sends his agents. So, we should never feel that every Saint, in Their families, in Their houses, only true and pure souls come. Or even in our families, for that matter, we should not feel that only pure souls will come, and everyone will also take to this Path like we have taken. Because we should leave each one to their own fate. Everyone has come

with their own fate, and they will accordingly act. If time comes, then they may also take to this Path at a later date. But we should stay focused on ourselves and do our own meditations and not get upset by the way others are behaving in the family.

Queen Indra Mati was a disciple of Kabir Sahib. Her husband, the king was a good soul, but he had not been initiated by Kabir Sahib. Whenever Kabir Sahib would visit their palace, she would always ask Him to sit on the throne, and her husband would also not object to it. But he had not taken initiation.

So, Kabir Sahib would always tell her, "You do your own meditation and devotion. You do not insist or force your husband to take initiation and come on this Path." She was a great soul, but she had a huge burden of karmas, and Kabir Sahib helped her through all of those karmas. And in her lifetime, she went to Sach Khand.

When she went to Sach Khand, when Kabir Sahib got her to have the divine Darshan of Sat Purush, the lotus opened, and Sat Purush came out. Sat Purush was in the form of Kabir Sahib Himself.

When she saw that the divine Sat Purush, He had thousands and crores of suns, the radiance of suns and moons, coming out of Him, and He was in the form of Kabir only — and standing next to her was Kabir Sahib, her Master.

She was so surprised, and she told Kabir Sahib, "You are my Master. You are there in this world with me. And here, You are God Almighty Yourself. Had You told me You were God Almight Yourself, then I would have got faith in You faster, and I would have meditated earlier."

Then she said, "Why don't You please shower Your Grace on my husband also? Because he has never dissuaded me from doing my meditations or discouraged me. So, You please shower Your Grace on him also."

When she questioned God Almighty there, and told Him, "You are in this world, on earth. You are a human being. You are my Master there, and You are God Almighty here. So, why didn't You show Yourself there?"

Then God Almighty told her, "You are saying all this because you are seeing Me here, after coming all the way. Now, if any human being like that on earth says that 'I am God Almighty', who will believe him?"

So, that way, when the satsangi or the disciple goes back, and he manifests God Almighty, then God Almighty doesn't have a form, and He appears in the same form as the Master.

Whichever Master has initiated you, He will appear in that form.

Raju sings at 00:24:31

Swami Ji Maharaj says, "You will be able to get success on this Path when you do your Surat Shabd Yoga — when you do your meditations and you go within. But that meditation — that Simran and that Dhyan — should be devoid of any desires." If you are carrying any desires with you while you are doing your meditation, then you will not be able to successfully manifest the Sound Current within.

When we go to Satsangs, we listen to the Masters, They tell us about all of this. And then They tell us to do our Bhajan Simran. It is the Bhajan Simran that makes us fit to go within and manifest that Holy Sound Current. So, the traits that are required to manifest the Holy Sound Current are automatically developed when we do the Bhajan Simran. But we are not doing the Bhajan Simran. And, therefore, we are not being able to bring about that transformation, and therefore, we are not able to go within.

So, only when we are calm, and we do not have desires, and we do the Simran and the Dhyan, only then, we are able to get that concentration of the mind and go within.

Raju sings at 00:28:00

He says, "Those who have fear, those who are fearful about the practice, who fear that they are having pain in their legs, or who are finding it difficult, or who have that fear of what will happen to them if they do their meditation, such cowards and such people who carry fear, they will not be able to go within. Likewise, those people who have doubt in their minds, those people will also not be able to go within."

Therefore, those people who are brave and fearless, and those people who have a firm resolve to go within, such people only will be successful on this Path. If you have fear about going inside, or if you have doubt about going inside, then you will not be able to go inside.

So, , this is the path of brave people. It is only brave people who will be able to manifest the Radiant Form of the Master within. It is not a small task to manifest the Master within, because one has to completely sacrifice and surrender one's self to the Master. And that, only brave people can do.

So, we come to Satsangs, and we listen to the Satsang, and that has a bit of an impression on the mind, and we feel those pangs of separation, and we feel that love for the Master. It is temporary and it remains for a few days after we leave from the Satsang. Then again, the mind overcomes us, and again, the meditation becomes dry, and we get pulled for all worldly attachments. And then we start building up the burden of our karmas as we go.

This is not the way we have to focus on this Path. We have to be brave, like those divers who go and dive and get pearls. These people who dive in the deep sea for getting oysters, they are called marjivas. They are not fearful of dying, of death. Because, when they dive, they first go in a small boat, and it barely carries two people. They go with their bags and their equipment, and then they dive deep into the sea and go to the floor of that ocean.

There are so many creatures in the sea. There are so many big fish, and there are so many other creatures which look at these people who are diving as insects, and they come to eat also. So, the divers have to protect themselves from these creatures and fish, and they have also to search for the oysters. Then they pack the oysters and come up.

They have to completely be fearless to do all of this. And only after doing all of this, they get those oysters.

Unlike these people, where two people decide to look for oysters, but then sitting on the shore, they look at the vastness of the sea and they feel, "It's such a big ocean, such a big sea, how will we go within? If something happens to us, then what will happen to our family, and what will happen to our occupation?" And if they keep thinking of these things and they are completely engulfed with fear, then how will they be able to get those oysters?

Therefore, He says, "Those people who lack that courage, who are scared to go within and do their meditation, and who are not able to have a firm resolve and their mind is not focused, such people will not be able to go within."

Kabir Sahib says, "To do meditation and to go within this body, it is the house of God Almighty. It is not the house of your auntie, where you can just go inside, eat, and come out. You have to go within, surrender your head to God Almighty. Only then, with love and affection only, you will be able to enter this house." So, that is how Kabir Sahib looks at it.

If we see the life of Sant Ajaib Singh Ji also, throughout his life, he did so many practices trying to manifest God Almighty. He did the japa of 'Hari Gobind' and 'Hari Ram' — 'Sri Ram, Hari Gobind', and he did a lot of austerities, very difficult austerities. But though he wanted to manifest God Almighty, he had not got the right path and the right Master at that time.

If you see his life, he had sacrificed so much in search of God Almighty. Even his foster parents, his uncle, had told him to stay back and do farming, and he had given him a hundred acres of land. But he sacrificed all of that, and he was always in search of God Almighty, doing several practices — and he had joined the army.

Later, in search of God Almighty, he was always continuously in search, and Kirpal Singh Ji Maharaj Himself came to Rajasthan, initiated him, and told him to sit and do meditation. After he was initiated, he sat underground to do his meditations. And for several years, he did this. He used to eat only one time a day, and he would spend the whole day and night in meditation. So, who will do this? It is only a true seeker of God Almighty, of the Truth, who will do this.

If we see the life sketch of Jaimal Singh Ji Maharaj, his grandmother had a good inheritance, but he left everything in search of a Master, and he came to Swami Ji Maharaj. After that, he was told to join the army to work. And following the instructions of his Master, he joined the army, and he continued to work in the army. After his retirement also, he sat and he did his meditations. So, he followed all the instructions of his Master throughout his life, and he never looked at his inheritance, or the worldly things.

After Swami Ji Maharaj, when Jaimal Singh Ji Maharaj was told to go back and do the practice and the preachings in Punjab, Radha Bai handed the Holy Guru Granth Sahib to him, and she told him that it had come from Punjab, and he should take it back to Punjab and do the preachings. When he returned, Bibi Rukko was also asked to do his seva. She was told, "He is a Sadhu. So, you please take care of him." And that way, he came to Punjab, and he did the preachings of Sant Mat.

When he returned, he set up a tent on the banks of the river Beas. And there, he told Bibi Rukko also, "You also spend time doing your meditation. And every month, we will make rotis at one time of five kilos." And then, he would make the rotis — get them made outside — and then, in a basket, he would tie the basket on a rope and keep it at a height so that insects, etc., would not go on those rotis. He told Bibi Rukko, "Whenever you feel hungry, you take out two rotis and you dip them in saltwater, and you eat that." So, that way, in such austerities, he spent his life doing his meditation.

The point of telling you was that Saints have been successful in this Path because They had that firm resolve to do Their meditation. They had that burning desire and ambition to do it. And They had the courage to do it.

So, the Saints say, "Those people who are successful are those who take the plunge, and they will get the successes and the treasures of life. Those who sit on the shores will only keep talking and they will never realize those treasures."

So, likewise, when we take initiation, we feel that we will do it tomorrow, and tomorrow comes, we say again, "We'll do it tomorrow." Or people feel, "I'll do it when I get a little older." And people feel, "I'll do it in my old age." All such people who will procrastinate the meditation will never get success on this Path.

Raju sings at 00:48:10

Swami Ji Maharaj, says, "This Holy Sound Current is emanating from God Almighty. It is coming from high above. And only the Saints, Who are soldiers, are able to catch this Sound Current. Such people, with Their courage, Who have caught this Holy Sound Current, They have emancipated a number of people. They have given salvation to a number of people.

He calls the Saints as 'soldiers', because if we see the soldiers who are fighting on the borders of our country, they only have one motive — they are only thinking about their motherland and about protecting the motherland. They have no other need or want, and that is how they are protecting the borders of the country.

Like that, the Saints also have only that burning desire to go and manifest God Almighty, to go within and manifest God Almighty. They are not pulled by any of these outside worldly attachments. For Them, all these things have no meaning. It is only the manifestation of God Almighty within which holds meaning for Them.

Raju sings at 00:51:08

He says, "These soldiers go within, and they rise above the Brahm, and then, after the Par Brahm, they go into the Maha Sunn. And they cross the Maha Sunn also and reach the Bhanwar Gupha."

Raju sings at 00:52:18

He says, "After Bhanwar Gupha, the gate of Sach Khand opens. And there, the Master, after keeping the soul there for some time, takes the soul further into Sach

Khand – into the glass house, where there is a lotus. It is a closed lotus and there is a beautiful fragrance around it. And when the Master takes the soul there, the Master prays to God Almighty to manifest and give Darshan to the soul, because the soul has come seeking God Almighty. And that is when that lotus opens."

Raju sings at 00:54:20

When that lotus opens, God Almighty — Sat Purush — gives His Darshan. It is like, if we can only imagine, billions of suns and billions of moons together, and the Light that is emanating from them, that is coming from each cell of God Almighty. When you see there, you see not only the Light, but you see millions of different planes and millions of skies, and it is very difficult to explain all of that. So, it is explained in a very simple way. But that is something only one can experience — and it is a very, very enjoyable experience to see God Almighty.

We only see the physical appearances here. This is the body which we will be leaving in this world, and the soul will be going up. And as the soul rises towards God Almighty, the luminance of the soul also increases. And finally, when the soul gets the Darshan of Sat Purush, then the luminance of sixteen suns starts emanating from the soul.

All the souls have the same form of Light and Sound, and they have the luminance of sixteen suns.

Here, we have this distinction of male, female, animals — it can be an elephant or an ant or a germ. But there, all the souls have the same powers, have the same Luminance, and the same Sound. And there, the soul has the luminance of sixteen suns, and only there, it is able to see the God Almighty. It has the power to see God Almighty.

Raju sings at 00:58:35

Radhaswami.

07

Meditation Talk

03 Aug 2025 – Morning

The Master Always First Takes From The Disciple — And Then He Gives In Return What Is Limitless Into The Disciple

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All the bhajans written by various Saints, They all have love and affection connected from the bhajans. This is because of the love and affection that They are soaked in for Their Masters.

From Their bhajans, we come to know how much love and affection They had for Their Masters — how strong the pangs of separation They had from Their Masters. So, from Their Banis, we see how much love they had, how strong the pangs of separation they had.

We remember our Masters. Sometimes we forget our Masters for a few days, sometimes for a month, sometimes for years. We forget our Masters. But in Their Bani, we see how strong a bond They had with Their Masters, how much dedication They had, how much devotion They had. In Their Banis, They write that, even for a second, if They don't see the Radiant Form of the Master, it is as if fifty years have passed.

This is the true affection and love for the Master. They have unfailing love for the Master. And the focus on the Master — on the Radiant Form of the Master — is so strong that, even for second, it doesn't waiver. Such is the love and affection and the dedication of True Masters, of Gurumukhs.

So, if we tread on this Path, carrying this love and affection for our Masters, and having this dedication, then every second that passes and every step that we take, the hand of the Master will always be upon us. His Grace will always be upon us.

* * *

We can see in the case of Mira Bai. She was so much in love and affection of Her Master. Her brother-in-law, Rana sent poison to her, and he told the maid, "When you give this glass of poison to her, you tell her that this is from the feet of her Master. This is nectar from the feet of her Master."

So, when the maid took that glass of poison, Mira did not bother to look here and there. As soon as she said, "This is from the feet of your Master," she immediately drank that glass of poison. And such was Her love for Her Master, that such was the Grace of Her Master, that that poison got converted into nectar.

Such is the love and devotion of a true gurumukh, that every second, he is intoxicated in that love of his Master. Even for a second, his mind doesn't waiver and he is constantly in love with his Master.

So, if you develop such unwavering love and affection for your Master, then your Master is not far away from you. He is sitting within you. From the time that He has given you initiation, He is sitting within you. And as soon as you have this love and affection showered upon your Master, He will immediately extend His Grace to you.

Whenever a devotee is in a problem or he's facing some difficulties, he cries out to his deity, he cries out to the gods and goddesses. And they immediately come, and they help him. So, a devotee, when he cries out, the gods are not far away.

The Master is not far away. He is within. He's at the Eye Center. So, He doesn't have to come from long distances to come and help that devotee.

Kabir Sahib says, "I'm not in some temple. I'm not in some mosque, or I'm not in the Himalayas, or in the Ganges. I am very much within you. If you have to seek me, then I can appear within a second of you searching for me. I am not in all these different places. I am in your faith. So, if you have faith in me, then I am there with you."

Therefore, we should develop that love and affection, true love and affection for the Master within. It is not about outwardly showing our love and affection to the Master. We have to develop that true faith and love within us.

So, we should focus on keeping our character pure, our mind and our body pure. And if we do that and we have faith and love for our Master, then in this life itself, we will be able to get salvation for the soul, and the going back and forth in this ocean of life and death will come to an end.

The Master always first takes from the disciple. And then, He gives in return what is limitless into the disciple. He gives it back to the disciple.

We see in the case of Sant Ji, he had created a farmland. He had constructed a three-storied building also, and he had Jersey cows, and a large parcel of land. He used to do farming and his devotion there.

But when Kirpal Singh Ji came there, during His second visit only, He told Ajaib Singh Ji, "You should leave all this. This ashram is not for you. This place is not for you. So, you leave all of this and go away and do your meditations."

When He said, Ajaib Singh Ji went to take his turban and went to take his chappals, but Kirpal Singh Ji told him, "Why are you picking the chappals and why are you taking your turban? You leave everything here and just walk away from this place."

Ajaib Singh Ji listened to what Kirpal Singh Ji had to say, and he followed the instructions, and he left that place. He never bothered to see what happened to that place, who took the cows, or how the land was taken care of. He never bothered to ever look back to that place. And then he went and did his meditation in 16 P.S. And then, of course, the return that Kirpal Singh gave to him was limitless.

* * *

Even in my case, Somanath Baba Ji made me leave everything. Whatever identity I had, whatever attachments I had in my village or to my family, all of those things were completely dismembered by Somanath Baba Ji. I never looked back at that identity of mine. And now, both Somanath Baba Ji and Ajaib Singh Ji have showered so much limitless Grace upon me. That is evident.

We have to only develop that faith in our Master. Once we are able to develop that faith and have that love and affection, then we will see for ourselves the greatness of our Master — Who He truly is.

Therefore, it is important that we do our meditations every day when we go back also. Not only two and a half hours, we should try to spend five hours, six hours, doing our meditation. We should then see the progress that we are making in our devotion.

It is very important that we do our Bhajan Simran because that is the crux of our devotion. That is the only way we will be able to take out all this worldly entanglement that we are carrying in our mind. Will never be able to get free from that entanglement until and unless we do our meditation, we do our Bhajan Simran.

Because that is the only way, and that is what will help us to get out of this entanglement.

Therefore, it is important that we do our meditation every day with whatever work and other occupations we have. We should also schedule — without any break — and do our meditations also every day.

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So, the time is good and let us make the most of it now. Let us sit for meditation.

08

Meditation Talk

03 Aug 2025 – Afternoon

A Single Glance Of A Master Brings About Such A Transformation In People

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During the time of Sant Ajaib Singh Ji, He used to come for the Bombay program. I used to take sangat from the south, from Karnataka, Andhra, to get them initiated.

At that time, Guddella Ashram was around three years old, and there was a village nearby, about ten kilometers away.

In those days, there weren't many satsangis around, and people used to do different types of devotions. So, in this village, all of them used to sit together near a temple, and they would read out the Ramayana. That's how they did their devotion. So, there was devotion, but they did not have the means or the correct path.

In those days, I didn't give Satsangs, but I used to get into discussions, and we used to talk. So, I had gone there, and I saw that they were devoted, but they didn't have a proper path. I told them to come. I gave them the date when Sant Ji was coming to Mumbai, and I asked them if any one of them would like to get initiated. I also told them that if someone has some kind of a tantra or something like that done, some kind of black magic which has been done on any person, that will also not be effective if they have the Darshan of Sant Ji.

When I told them that if any kind of power has possessed anyone, or if any black magic has been done on anybody, then such powers will cease, if they have the Darshan of Sant Ji.

There was this family amongst the villagers, and in this family, there was a lady who was possessed by a ghost. Every night, the ghost would make that lady get up and go towards the field. And in the field, there was a well. So, she would always try to jump inside the well, because many times ghosts try to kill another person so that they also can get another as company, they can get some other person to become a ghost like them.

So, she was possessed, and every night, this was continuously happening for several years. The husband would always chase her and bring her back — so much so that, eventually, whenever they would go to sleep, he would tie a rope on his foot. And he would tie the lady's foot also with the rope, so that if she would get up to run towards the field, then he would also wake up with that.

When I said this, that family was the first to volunteer, and she gave her name and the other family members also gave their names. They were all very straightforward farmers, and they were otherwise quite devoted. So, that way, nearly twenty people agreed to give their names and come to Mumbai for initiation. It so happened that the moment I wrote that lady's name in the list, the ghost which had possessed her, left her immediately. After that, she never experienced anything — just by writing her name.

This lady had been suffering for about fourteen years. She would throw utensils, she would throw tantrums, she would break plates, as she was possessed by this ghost. After she got initiated, she was fine. She did not have any issues before, but then later, they had four children.

So, that way, with even one gaze of a Master on a soul, or a jiva, the jiva becomes pure, the soul and the mind become pure. And all these other forces which have burdened it, all go away.

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I started going to Mumbai and taking these people in 1985. There was this incident in Mudgal. I spent about one year meditating there. In that village, there were only five satsangis, and all of them were very old people who were initiates of Baba Somanath Ji. The rest, in the entire village, there were no other satsangis. Because in those days, Satsang was also a new concept for everyone. People were doing their own things. When I started meditating there, then people used to come in bullock carts to listen, and we used to talk. So, that way, some people started coming.

Now, there was this group of around nine to eleven people who were the black sheep of the village. They used to drink, and they used to cut chicken and eat that. They used to make a lot of noise, disturb others, so they were a nuisance also. Because if you drink, then you automatically become a nuisance to others. And they used to play cards, gamble, so all the possible vices were there.

So, when I suggested that Sant Ji was coming, and asked if these people would like to come and visit, then these people also came. They felt, "Let us use this

opportunity. We'll go to Mumbai, and we'll be able to see Mumbai." And some of their relatives were there in the fish market in Mumbai. So, they felt, "We'll eat there also. We'll get all the proper things to eat. So, let's just go and accompany him and go there." So, when others came along, these people also came to Mumbai.

Now, when Sant Ji would give a Satsang, of course, they didn't understand anything, but it was the gaze of Sant Ji on them, and in that period of seven days, a lot of transformation came about these people.

So, you see the transformation that came about. It was only with the gaze of Sant Ji. We returned from the program, and I requested Sant Ji that He should bless Bangalore and come and give a program in Bangalore. He gracefully agreed. So, the next program was in Bangalore.

When I went to these people again, telling them, "Look, now Sant Ji has come and He's even closer. He's giving a program in Bangalore. So, I think all of you should come." So, this company of twelve people agreed — they immediately agreed with me.

Now, this is a matter of seeing the transformation that had come about them. Because they readily agreed to come to Bangalore. They said, "Yes, we'll definitely come." Sant Ji had gracefully made a separate arrangement for all the Andhrites to have their food. So, a separate kitchen was run for giving muddas and the Andhra type of food. So, all of us were staying there, and for the Naam Daan, I had to write the names. Then I started making the list.

Now, amongst this group of twelve people, their head was a person by the name of Reddi. He was a very well-to-do person. He was a farmer. Otherwise, a very straightforward person, but in this whole group and company, he used to also drink and be with them and gamble and do all these things. So, I asked Reddi whether he would be willing to take initiation.

Reddi was a little hesitant because he told me, "Look, I cannot leave drinking because I'm habituated to drinking alcohol. If I leave it then my stomach will start hurting."

So, I told him, "What if you get initiated and your stomach stops hurting?"

Then he said, "Okay, I agree. If my stomach will not hurt after I leave drinking, then I'm willing to get initiated." So, you can see the effect of the transformation.

Now, seeing that Reddi agreed, who was the head of that twelve-people group, the others also started thinking. And about four to five people amongst that group also agreed to take initiation, and they got initiated in the Bangalore program. You can see how much difference it brought about. Reddi, when he went back, he immediately constructed a hall next to his house. And every day, he would put a Satsang on tape on the tape recorder. And every day, with speakers, he would play Satsang.

Now, the villagers were quite surprised and shocked to see such a change in this person, who was otherwise a drunkard and a nuisance in the village. They saw that so much change had happened by him taking initiation. So, they were all curious to see the person, his Master, Who had brought this change. So, gradually, they all started coming and meeting Sant Ji. And eventually, nearly two hundred people took initiation.

Over this period since, nearly twelve thousand followers are there in Andhra and Karnataka.

So, the point of telling you was that a single glance of a Master brings about such a great transformation in people.

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So, we should make the most of it. The time is good and the atmosphere is quiet. So, let us close our eyes and let's sit for meditation.

09

SATSANG

03 Aug 2025 – Afternoon

The Fruit Of The Company Of The Masters Will Never Get Wasted— It Will Never Be Futile To Be In The Company Of The Masters

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The paathi sings the Bani of Sant Paltu Sahib...

Raju sings at 00:00:11

This is the Bani of Param Sant Satguru Paltu Sahib. In this Bani, Paltu Sahib has given examples of how a jiva goes in the company of the Masters and gets a transformation. So, He has given different examples of that.

He gives the example of the Malayagiri mountain range where the snakes get solace in the coolness of that place. In the summers, it is very hot, and outside also, it is very hot. And the poison that the snake carries also gives it heat within its body.

In the Malayagiri mountain range, there is sandalwood. There are sandalwood trees. Those are called srigandhan — and they are the purest form of sandalwood. Even from the leaves of those trees, you get fragrance, which even over a ten-kilometer range, you can smell it. It is an all-encompassing fragrance.

So, that snake, which is disturbed by the heat outside, and by the heat it is carrying within of the poison — of the venom it is carrying — it is very disturbed, and it comes out. And there, it sits on the tree, and it wraps itself around the branches of the tree. That sandalwood tree then imparts that coolness to the snake, and it feel satisfied.

When people go to cut the branches of these trees to procure sandalwood, they have to get rid of these snakes. There are at least three or four snakes on each of these trees.

Like that, Paltu Sahib says, “When people, who are disturbed in this world — in this ocean of life and death — and they have a lot of suffering, because of that suffering then, they go to the Master to seek solace.”

When out of this suffering, the jiva goes to the Master to seek solace, he listens to the Satsangs of the Masters. And in the Satsangs, he comes to know of the truth. He comes to know that this world is indeed not true. And therefore, the sorrow he's suffering in this world outside, he starts overcoming that sorrow, because he starts distancing himself from this world.

Different types of people come to the Masters, and they get transformed when they meet the Masters, and lovingly listen to what They have to say. The drunkards, and the people who are addicted, they leave alcohol. Likewise, those who eat non-vegetarian food, they also leave and become vegetarians. People who steal money from others also get transformed. So, that way, different types of people, having different vices, come to the Masters, and they get transformed.

So, different people come in the company of the Masters, and by listening to the Masters lovingly, they overcome their sorrow and suffering. They also see the transformation happening within themselves. And over a period of time, they even get initiated.

Guru Nanak Sahib also, likewise transformed Kauda Rakshasa. This episode comes in the various books and writings.

Guru Nanak Sahib, Mardana, and Bhai Bala, three of them, were traveling in the hills in the northern parts of India. Though there was water available for drinking, but food was very difficult to come by. And they had been traveling for nearly three days without food.

So, three days of hunger could not be borne by Mardana, and he told Guru Nanak Sahib, “I'm feeling very hungry, and I cannot continue like this.”

He told Guru Nanak Sahib that he could not bear the hunger anymore. And sometimes, the Masters also take the test of Their disciples.

So, Guru Nanak Sahib told him, “Please bear with this for a little longer. We will shortly come across some village. And there, we can get some food.”

But Mardana did not listen, and he said, “I'll have to leave because I cannot wait here like this.”

So, Mardana left in anger. He left Guru Nanak Sahib and Bhai Bala, and he walked away from there. And when he walked further into the jungle, after nearly eight or ten kilometers, he was feeling even more hungry. But he came across Kauda Rakshasa. Rakshasa means 'demon'. So, Kauda Rakshasa was a demon there who used to eat humans.

So, whichever human passed in that forest, he would catch the human being. And he had a big cauldron of oil. He would heat the oil and then fry the human. And then he would eat fried humans. So, it so happened that he caught hold of Mardana.

So, Mardana was caught by Kauda Rakshasas. And now, Kauda Rakshasa started working on cooking and frying him. He got that cauldron and poured oil in it. Then he got the firewood, and he tied Mardana around a tree.

Mardana was really scared now, because he felt, "I had come to eat, but instead, now I am only going to be eaten." So, Kauda Rakshasa started preparing for the meal.

Meanwhile, Bhai Bala was sitting with Guru Nanak Sahib, and he asked Him, "What happened to Mardana? What do You think has happened to him?"

Nanak Sahib told him, "He is being prepared to be eaten by Kauda Rakshasa."

So, Bhai Bala was quite shocked that he was going to be eaten. Then he said, "But he is Your disciple. It will be quite a defamation to You and Your name if Your disciple is eaten like this."

Guru Nanak Sahib didn't say anything.

And meanwhile, that oil came to a boiling point. To test it, Kauda Rakshasa took a green leaf, and he put it in the oil, and it immediately became black. So, he felt, "Now, the oil is all ready. So, I should start frying him."

Again, Bhai Bala was very apprehensive, and he again asked Guru Nanak Sahib, "What has happened now to Mardana?"

Nanak Sahib told him, "Now, he's going to be put in hot oil to be fried."

So, Bhai Bala pleaded with Him, he said, "It wouldn't be right to allow him to be fried like this. We have to do something."

So, then Guru Nanak Sahib said, "Okay, you close your eyes and sit." And when he did that, both of them appeared in front of Kauda Rakshasa — both of them transformed there.

Now Kauda Rakshasa started looking at these two newcomers, and he felt, "Wow, this is good. Instead of one, now I have got three. So, it'll serve me for three days now." The oil was all ready and all set, and Bhai Bala told Guru Nanak Sahib, "You do something, because the oil is all boiling and ready."

Guru Nanak Sahib told him, "You just be quiet and watch."

And then, Kauda Rakshasa untied Mardana, and he put him in that cauldron of boiling oil. But when he put him inside, that oil became freezing cold, and nothing happened to Mardana.

Now, Kauda Raksasa was shocked to see this because, just a moment back, it was boiling, and he had tested it also. So, he was wondering, "How did it happen? I put so much firewood, and it was boiling. All of a sudden, it is freezing cold."

So, he felt, "Indeed, it must be this old man, this person who is standing there. He has done something. He seems to be like a Mahatma. So, I should go there." And He came and he bowed down to Guru Nanak Sahib.

Guru Nanak Sahib told him, "Okay, all these things that you are doing are not right. You have killed so many people, and your repentance for doing this is that you should give water to all the people who pass by in this forest." The source of water, the spring, was about ten kilometers away. So, He said, "You bring water from there. And every passerby, you quench their thirst by giving them water. That's the only way you will be able to redeem the kind of karmas you have built." And then, He initiated Kauda Rakshasa there.

So, Kauda Rakshasa became an initiate of Guru Nanak Sahib, and he did his meditation, and he also got his salvation.

So, that's what Paltu Sahib is saying, "In the company of the Masters, different types of sinners come, and they get rid of their sins by coming in the company of the Masters." It is like the snakes who get rid of that heat by staying close to that sandalwood tree.

Raju sings at 00:22:21

Paltu Sahib says, "That snake which was suffering from the heat of the venom it was carrying got cooled down by the company of that sandalwood tree."

Raju sings at 00:23:13

Paltu Sahib says, "When fools and illiterate people go in the company of the learned, they also get some knowledge. Like that, people who are suffering, or facing all kinds of difficulties, when they go in the company of the Masters, they also get solace."

He gives another example of the attar — or perfume. The way it is traditionally made in India is that from different fragrances from different flowers, people make perfumes.

The way they make it is, they take a cloth, and in that, they sprinkle sesame seeds. And they sprinkle a little water on top. Then they place a layer of flowers — the fragrant flowers. And then again, there is another layer of sesame seeds. Again, they sprinkle some water, and one more layer of flowers is placed on top. Then they tie the cloth. They tie it and leave it for two days.

In two days' time, that sesame seed absorbs that water. And with the water, it absorbs the fragrance of the flower. The flowers dry out, but they leave the fragrance in the water which is absorbed by the sesame seed. After two days, it is opened, and the sesame seed is dried in shade. After it is dried in shade, it is placed in a small machine to extract oil. So, that essence and extract of the oil becomes the perfume. The sesame seed — the oil of the sesame seed — which sells at eighty rupees a kilogram, that now sells at a thousand rupees for ten grams.

In the same way, a jiva who goes in the company of the Masters, who has no value otherwise, but with the wisdom of the Masters and the Teachings of the Masters, he also transforms himself.

Raju sings at 00:28:00

He gives another example of iron. That iron, whether it has rust on it, or whether it belongs to a butcher, or it belongs to a brahmin, whichever type of iron is there, when it comes in the company of a philosopher's stone — it is touched by the philosopher's stone — it gets converted into gold. And several times its earlier value, it now derives by having transformed into gold.

In the same way, when different jivas come in the company of the Masters, whether they have good deeds or they have bad deeds, or a mix of them, when they come in the company of the Masters, the Masters look at all of them uniformly. Because the Masters know that whatever deeds that the jiva has done, the filth of the karmas is on the mind, and the soul is pure. The soul is the son of God Almighty. So, the Master is confident that the soul is pure, and He will take it back to God Almighty. Therefore, He looks at soul purely, and whoever comes in His company, He initiates that jiva, and then He takes him back to his True Home.

Raju sings at 00:31:11

Everyone, all the jivas, they are suffering in three fires — or three gunas. These fires are belonging to the three gods, which are Brahma, Vishnu, and Mahesh. Each one has a certain trait and a certain quality. And each jiva has a mix of all of these traits.

In some, one particular trait is more dominant; in another, some other trait is more dominant. So, the three traits belong to or emanate from the three gods, which are Brahma, Vishnu, and Mahesh.

From Brahma, there is the rajogun. Then from Vishnu, there is the satogun. And from Mahesh — Shiva — there is the tamogun.

So, these three gunas, everybody has these three gunas. Only that some may have a dominant guna of one type.

The rajogun are the people who have a higher intellect, who are more brainy in a way. They are the scientists, or they are the businessmen, or they are astrologers, or brahmins. Or the ministers and such type who have a more dominant use of their intellect and brain. All of these people have a higher element of the rajogun.

The other is the satogun. This satogun is a quality where people are more devoted. They have more inclination towards devotion, towards worshiping, and such kind. They are kinder people. They believe in donations and such kind.

And the third guna, that is the tamogun, these are people who are taken more to fighting, or killing people, or fighting with each other. That's the type of trait in these people.

Each of these traits is there in everybody. Only in some, one trait is more dominant than the other.

So, when the jiva goes in the company of the Master, and the Master initiates, and with love and affection, he is able to withdraw his senses to the Eye Center and manifest the Radiant Form of the Master within. There these three gunas then cease to influence that individual, or that jiva. He's able to overcome the three gunas with the Grace of his Master.

Likewise, there are the five thieves. They have been placed by Maya within us. These are lust, greed, anger, ego, and attachment. These are the five vices that have been placed by Maya within us. And again, when we come to the Eye Center, we see them, all of them come in the form of small infants. They come, and then they take permission to leave. They ask permission of the soul to leave. And after that, the influence reverses, so they are no longer influencing the mind and the soul.

Raju sings at 00:38:31

In the next Bani, Paltu Sahib says, "The value of the iron, when it goes in the company of the philosopher's stone, with the transformation, the value increases multifold."

We know the value of iron, and when it converts to gold, gold sells at close to a hundred thousand rupees for ten grams. So, there is a huge transformation and increase in value when the iron gets in the company of the philosopher's stone.

So, like that iron which gets in the company of the philosopher's stone, there are the sinners and all kinds of people who come in the company of the Masters — they may be illiterate, or they may be burdened with a lot of karmas — where no one is looking twice at them, such people also get transformed when they come in the company of the Masters.

I've seen people who have never seen the face of a school — completely illiterate people — but when they talk about their Masters, people love to listen to what they have to say. And that is not coming from some literacy. It is coming from within because they have manifested the Master within.

So, when such people, who are completely ignorant, or who are burdened with all kinds of karmas, come in the company of the Masters and they transform themselves — they manifest the Master within — then people love to listen to what they have to say. There is a different value of them. For them, in this society, people look at them very differently.

So, the Saints are like the philosopher's stone. In fact, They are of a much higher order than a philosopher's stone. Because when They get Their disciples and Their devotees, and when they are able to go within and the mind is able to connect with the Holy Sound Current, they are able to get rid of their karmas of millions of lives, and they are able to become very pure.

Raju sings at 00:43:58

He gives the example again of the srigandhan, the sandalwood tree. The beauty of this tree is that the fragrance spreads across, and the other trees which are there — could be a neem tree or a babul tree — or any other tree which is in the vicinity, that also absorbs the fragrance of the sandalwood tree. And that also smells like sandalwood. That way, all the trees in the vicinity also start getting the same fragrance.

So, if you cut a babul tree, or a neem tree also, it will smell like sandalwood. And the value of that tree also increases by simply being in the presence of a sandalwood tree.

Like that, the jiva who goes in the company of the Master, who is carrying the burden of all its karmas, or who is of a different mindset, when he goes to the Master and he's in the company of the Master, he also starts becoming like the Master.

Those who have a high order of tamsic gunas, when they come in the company of the Masters, they also develop, they imbibe, the higher qualities from the Masters.

So, therefore, from the traits of the Master, and for whoever is coming in the company of the Masters, they also start imbibing His influence.

Raju sings at 00:47:47

He gives the other example of the sesame seed, which sells for eighty rupees a kilogram. When that comes in the company of the flower and imbibes the fragrance of the flower, the oil and the essence it gives out is attar. People take a liking towards that, and that sells for a very high value.

He gives the example of Sadna Qasai, who was a butcher. And because he came in the company of the Masters, he also transformed himself. He is also recalled in the books of history as a person — as a mahatma — who had transformed himself. That is because he came in the company of the Masters.

So, the fruit of the company of the Masters will never get wasted. It will never be futile to be in the company of the Masters. But it is also important that we try to imbibe what the Masters are telling us. Because if we just go in the company and listen to the Masters from one ear and take it out from the other ear, it will not be as desirous or helpful as it is if you are able to imbibe what They are trying to tell you.

When we go in the company of the Masters, we should leave our ego behind. We should leave our other vices. The slyness that we carry, the cunningness that we carry, all of these things should be left out, and we should go very innocently and surrender at the feet of the Masters.

So, there we should leave aside our ego. If He tells us to do something, then we should follow it with a singular mindset. We should not carry our own doubts and our own inhibitions when we are trying to listen to Him and trying to follow what He's saying. We should leave our pride and leave our ego, leave our logic aside, and listen to what he's trying to tell us.

Raju sings at 00:52:59

He gives the example of the Ganges. The river Ganges is considered very sacred, and people take a holy dip in the Ganges. But there are several gutters that lead into the Ganges. There are several canals that are let into the Ganges. And when all this filthy water gets into the Ganges, that also becomes the Ganges, and people take a dip in that water also.

So, that way, when a jiva goes in the company of the Masters, it leaves aside all its shortcomings, and the jiva also becomes like the Master.

He gives another example of the raindrops in the Swati constellation. During that constellation, when it rains, those drops fall in the water. And only those drops which fall in an oyster, they become transformed in a pearl. So, the raindrop becomes a pearl inside the oyster. All the other drops just fall away in the sea.

Raju sings at 00:55:46

He gives another example of Ganika. Ganika was a prostitute, and she is also known for having such sins. Yet, at the time of her death, the gods gave her a pushpaka — like a plane — to take her soul.

So, she was, for most of her life, a prostitute and she had done a lot of sins. Towards the end of her life, she wanted to take to religious pursuits. But then, because of her sins, she was not able to even do the repetition.

She was not able to utter the word 'Narayan' when she was asked to do the repetition of that holy name. So, she could not repeat it. She had a pet parrot, and she trained the parrot to repeat the name of 'Narayan'. So, the parrot used to repeat the name of 'Narayan'.

So, she had trained the parrot to repeat the word 'Narayan', and she was sitting by the door one day when her last moment came, when she was to die. And because she had sinned so much, the angels of death came to take her. When she was dying, the angels of death came to take her to hell because of the sins she had committed.

When they were pulling her soul, she started trembling. And hearing that sound, the parrot thought maybe a cat or something had come, so it started looking around. Then it closed its eyes, and it started repeating, 'Narayan', 'Narayan', 'Narayan'.

And when the parrot started repeating the word' Narayan', Ganika also heard that name. And in her mind also, that name got repeated. And once the word 'Narayan' came, the angels from Vaikuntha also appeared there to take her soul. When they appeared, then the other angels of death who had come to take her to hell were beaten away, and they had to leave. And eventually, she was taken to Vaikuntha by those angels who had come from Vaikuntha to take her. So, that way, she got emancipated because of her parrot.

Raju sings at 01:01:01

Radhaswami.

10

Meditation Talk

04 Aug 2025 – Morning

Kabir Sahib And Guru Nanak Sahib Begin The Preaching Of Sant Mat

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If Kabir Sahib is said to be the first Saint, then it wouldn't be wrong. He came into this world about six hundred and fifty years ago. In those days, the society was very orthodox, and people were all engaged in various types of worship. They would worship deities, stones, water, trees, so that way, everyone was involved in these kinds of worship. That was the time when Kabir Sahib came into this world, and He started preaching this path of Sant Mat.

Around the same time, Guru Nanak Sahib also appeared. He came around thirty-five years after Kabir Sahib, and both used to preach during the same time. They also met in Banares. They spent about seven days together.

So, both of Them were there together, and They decided how They would continue to preach. Kabir Sahib went to the southern parts of India, and He preached there. Whereas Guru Nanak Sahib went into the northern parts of India, and further into Pakistan, Afghanistan, and further down, up to Muscat and Dubai, and He preached the path of Sant Mat.

It was very difficult in those days to preach this Path. In those days, there were hardly any means of travel, like a bus or a train or any such means — and people would have to travel. So, both of Them walked long distances to do Their preaching.

After Banares, Kabir Sahib also went to Maghar. Maghar is a place in Bihar, in the state Bihar in India. And there is a saying, "If someone dies in Maghar, then he goes to hell. And if someone dies in Varanasi, or Banares, then he goes to Vaikuntha, to heaven."

So, He went and He stayed in Maghar for two years. And toward the end of His presence, His life in this world, He went back to Maghar, and He left his body in Maghar.

Now, He had disciples who were Muslims and Hindus also. After He left His body, the Muslims wanted to bury Him, bury the body. And the Hindus wanted differently to cremate.

So, then there was a big debate between the Hindus and the Muslims, and people got down to fighting each other. The king from Rajasthan came there to support the Hindus for the cremation. And likewise, the Muslim kings also came, who were disciples of Kabir Sahib. And both got into a fight as to how the cremation or the burial would be done.

But then Kabir Sahib made a miracle happen. There were lots of flowers kept on the body, and suddenly all the flowers went down. And people were amazed to see, when they moved the flowers aside, they found that there was no body there.

Then, what the disciples and what the people did was, half the flowers were taken by the Muslims, and they did the burial of those flowers. And the other half was taken by the Hindus, and then they did the cremation with the flowers. So, Kabir Sahib did this so that His disciples would not fight for the burial or the cremation.

Saints come from time to time to awaken the jivas, to tell them what the truth is, and then to make them do the devotion and take them back to God Almighty.

So, we are indeed fortunate that, in this lifetime, we have the company of the Masters. It is important that we have mercy on our soul and we follow the Teachings of the Master so that we don't have to come again and again in this world, in this ocean of life and death.

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The time is good and the atmosphere is quiet. So, let's make the most of it. Let us close our eyes and sit for meditation.

11

Meditation Talk

04 Aug 2025 – Afternoon

The Difference Between Written Or Spoken Mantras And The Holy Naam Of Sant Mat Initiation

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Tomorrow is the day of initiation. We have more people who have already been initiated. So, it is important to know why we need initiation.

Naam is not some kind of mantra that has been given. It is not a description and it's not descriptive. In the northern parts of India, when they say we are giving you 'Naam', they mix it up with the word 'Ram'. Because in the northern parts of India, all of them worship Ram, and they recite the Ramayana. And therefore, whenever the word Naam is used there, it is always understood as Ram in the northern parts of India.

Tulsi Das has written Ramayana, and He Himself has written that even Ram did not know the meaning of Naam. It is written in His book that Ram only emancipated one lady, but Naam has emancipated so many millions of people. So, the Naam we are talking of, that has given salvation to tens of millions of people before Ram. And it continues to give salvation to millions of jivas even now.

So, since, it is called the 'Holy Sound Current', which is coming from God Almighty. And that Holy Sound Current comes and resonates at the Eye Center. And from the Eye Center, the attention of that has gone below. That illuminates the body. That is the Naam that Saints refer to.

Swami Ji Maharaj has said, "Fifty-two letters, all the mantras, or everything else, is contained within fifty-two letters. But the Naam is not in these fifty-two letters. These fifty-two letters are subject to destruction. But Naam is not subject to destruction."

All the mantras that we hear, the seventy million mantras, those are all part of these descriptive letters, and these are all subject to destruction. But Naam is beyond all of this.

At the time of initiation, five words are given for repetition by the Masters. These five words are also part of those descriptive letters, and they are also subject to destruction. One cannot get salvation by only these five words that are given by the Masters. The Masters give us these five words so that we can focus our attention and gather the attention at the Eye Center. But during the Naam Daan, or during the time of initiation, the Master connects the soul with the Holy Sound Current, which is resonating at the Eye Center. The seat of the soul is also at the Eye Center. So, He connects the soul with the Sound Current. That is the true initiation.

The jiva is currently encased in this physical body, and he is entangled in this physical world outside. So, for him to get free from this physical world — this entanglement and this body — he has to take support of a physical process. That is why the Five Names* are given, so that we can repeat the Five Names and focus our attention on our Master, on the Form of our Master at the Eye Center. So, while we focus at the Eye Center on the image of our Master and repeat the Names, we are trying to stop the practice of the mind which otherwise continuously is focused on this world outside and it is imagining the world outside. So, that process of the entanglement is because of the imagination of the world that the mind is carrying and the repetition of those thoughts.* So, to break that, the Masters give us the Five Names so that we can break that process of repetition and we can focus on His image at the Eye Center.

* *The Five Names represent the Simran given by the Master that are infused with the Holy Sound Current by His Will, and the 'repetition of those thoughts' of the world outside are referred to as the simran of the world*

So, by doing this practice, when the jiva focuses at the Eye Center, there he manifests the Radiant Form of the Master. And the Holy Sound Current, also with His Grace, is manifested.

The Naam that is given by the Masters is of a very high order. It cannot be written or read or spoken. It is beyond that. So, the Five Names that are given, we can repeat it with our tongue. We can speak it or write it. And likewise, the image of the Master that we are contemplating is also descriptive. But that Holy Sound Current can only be heard by the ears of the soul. And it can only be seen by the eyes of the soul.

So, having been initiated, we should not waste our time. We should try to do as much meditation as possible, and we should try to get the attention of our soul focused at the Eye Center and go within.

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The time is good and the atmosphere is quiet. So, let's make the most of it. Let us close our eyes and do our Bhajan and Simran.

12

SATSANG

04 Aug 2025 – Afternoon

We Cannot Fathom The Kind Of Pleasure God Almighty Gets When He Sees The Soul That Has Come Back To Him

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The paathi sings the Bani of Sant Kabir Sahib...

Raju sings at 00:00:14

This is the Bani of Param Sant Kabir Sahib. When Kabir Sahib came and He started preaching this path of Sant Mat, the society was very orthodox. It was ruled by all the brahmins and the other outwardly robed sadhus. They used to do all kinds of outward deity worships and such other practices. So, Kabir Sahib had to say it in many ways — say it differently — so that people could understand this Path.

Kabir Sahib has tried to explain about this Path in this Bani. Ordinarily, anyone who is initiated, we call him a 'satsangi'. Anyone who is in the company of the Masters, we call him a 'satsangi'. Those who have done the practice and withdrawn to the Eye Center, they are called abhyasis. And after doing meditation, when the jiva crosses Par Brahm — he crosses the three realms and goes to Par Brahm — then he is called a 'Sadhu', when he reaches that level.

Whereas, when people talk outwardly and they refer to several people as 'sadhus', it is a very loose use of the term 'sadhu'. And when that jiva— when that soul — reaches Sach Khand with the Grace of the Master, then that soul is called a 'Sant'. So, that is how, in Sant Mat, we have the satsangis, the abhyasis, the Sadhus, and the Sants.

In this Bani, Kabir Sahib tries to explain, “When you meet a Master, when you meet a Guru, how should you be treating — how should you be behaving — with that Guru? Because the amount of Grace that the Guru extends is limitless.” So, that is what He is explaining in this Bani.

The Master, when He initiates the disciple, He takes the account of that soul — He takes the account of that jiva — from the Lord of Judgment. For so many eons, that account has been with the Lord of Judgment. And for each time that he has been born and he has died, that account has been with the Lord of Judgment.

So, when the Master initiates that jiva, He takes that account from the Lord of Judgment and assumes that account Himself and keeps it in His own within.

Now, there are certain deeds that jiva would have done in some life — it could be any previous life, or this life, or whenever — that may require him to go to hell. Now, these deeds cannot be redeemed just by meditating, so the jiva has to go and suffer in hell to redeem these deeds. So, the Master showers His Grace and He assumes these deeds. Then He goes to the Mansarovar — the holy Mansarovar — and there, He washes away these sins of that jiva. So much He does for that jiva, and He saves him the trouble of going to hell. He saves him from going to hell, and after doing all of this also, the Master is very anxious about that jiva — about when he is going to do his meditation, when he is going to go within, and when he is going to manifest the Radiant Form of the Master within. All that anxiety is with the Master for that jiva. So, the Master is doing so much for that jiva.

Because that account of deeds is no longer with the Lord of Judgment, at the time of death, the angels of death do not come to take the soul, because that account is now with the Master. Therefore, the Master has to come Himself to fetch the soul of the jiva at the time of death.

During the lifetime, He maintains different things so that the jiva is able to redeem his deeds, because the jiva has so many deeds that he has to redeem. The Master arranges for all that redemption throughout the life. But at the end, He has to come Himself to fetch the soul. Because if He doesn't come, neither are the angels of death going to come and take the jiva. So, what will happen to that jiva? Therefore, the Master Himself comes and He takes the soul.

Just moments before death, the Master — it could be moments, it could be a longer time — the Master manifests the Light and the Sound within. And once the soul sees that Light and hears that Sound, it is automatically engrossed. The mind is automatically engrossed in that Sound Current, and it very willingly leaves all these attachments that it has in this world and goes happily and merrily with the Master.

The Master never allows that jiva to come back in this world. Whether he's a person with good or bad deeds, normally the Master doesn't allow him to come back into this world, and He places him in the higher planes.

But only such jivas who have taken initiation but have never remembered the Master, and they have taken to drinking again, they have taken to eating all kinds of nonvegetarian food, and who speak lies and who don't listen to Him at all, such people have built a huge burden of karmas in this lifetime. So, for such jivas, the Master makes them come again in this world to redeem that burden of deeds.

Such jivas, when they come back in this world, they are sent back by the Masters. Then the connection with the earlier Master is broken because it is a new life. But even though the connection with the Master is lost, the connection with Naam continues. And that will never cease or that will never be broken. So, when this jiva is reborn, a Living Master takes that jiva into His fold. And then He initiates him and takes him back.

So, the kind of Grace that is showered by a Master upon the disciple is something which is unimaginable. It is unfathomable. So, therefore, Kabir Sahib says, "When you meet the Master, you bend prostrate in front of Him, and you salute Him tens of millions of times."

Raju sings at 00:15:25

Kabir Sahib, in this Bani, says "That God Almighty, Who has created this entire Creation, He has Himself manifested as the Master, and He is in front of you."

Now, in the school academics also, the Bani of Kabir Sahib is taught, and the teachers at their level of knowledge also explain this Bani. And Kabir Sahib's Bani is explained quite differently, because the depth of what Kabir Sahib is trying to say is something that those teachers would not know. And therefore, it is often misinterpreted.

So, this statement which Kabir Sahib is making is a very very deep statement, which says, "That God Almighty, Who has created this entire Creation, He has manifested in the form of the Master, and He stands before you."

Even Guru Nanak Sahib has said, "That Holy Sound Current which has created all of this Creation, this world, whatever we see outside, and all the realms, it has created. And it is that same Holy Sound Current which is resonating at the Eye Center of each and every being, and that is what has made this entire Creation."

So, Kabir Sahib also says, "It is that same Sound Current which has manifested in the form of a Master — and that Master stands before you."

It is that same Holy Sound Current which, under the instructions of Sat Purush, has manifested in this world as a Saint, and that same Sound Current takes the souls back to God Almighty, or back to Sat Purush.

Raju sings at 00:19:59

Kabir Sahib says, "If there is a true friend, then that is the Master." Because He is the One Who really cares for our soul, and He is always anxious and worried about the soul to take the soul back to God Almighty. He comes here and He manifests Himself here, and then, through His Satsangs, He tries to awaken the soul and take the soul back home by making the soul do the devotion. So, there is no true friend, a true and close friend, like the Master. And there is no one who can give so much as a Sadhu can give.

Then He says, "There is no one as worried as God Almighty for you. Because, sitting there, He is worried about you and He's waiting for you come back to Him."

But here, we have completely forgotten Him, and we are lost in this world, and we are entangled here in all the duality created by Maya. So, it is God Almighty Who is really worried about getting us back to Himself.

When the Master takes the soul, and after doing devotion, the soul goes back to Sach Khand – to Sat Purush — and the Master presents the soul in front of Sat Purush, then Sat Purush, or God Almighty, appears and He is so pleased to see the soul which has come back. That pleasure of God Almighty is again something that is limitless. We cannot fathom the kind of pleasure He gets when He sees the soul that has come back to Him.

So, that God Almighty is worried about us, and He is worried that His son has gone into this world. He has gone to see this fair, this exhibition, created by Kal, and having gone there, that son is lost in that exhibition, or lost in that fair, and he's completely entangled there — and he's not coming back. So, when He sees that soul coming back to Him, He is happy. His happiness is boundless, and He's very pleased to see him coming back.

So, Kabir Sahib says, "The harijans, those that are engaged in the devotion of Hari, or God Almighty, they are of the highest caste. There is no other caste, it is the harijans which are of the highest caste."

Now, in India, of course, Mahatma Ghandi set out harijans as people who were of the lowest strata of the economy. And he called them harijans, those people who

were like sweepers and rat pickers — all of these people were called harijans. But truly, the word 'harijan', as explained by Kabir Sahib, is of a very high order. And harijan is a devotee of God Almighty.

Raju sings at 00:27:15

Kabir Sahib says, "The greatness of a Master is infinite. It is not possible to fathom the kind of greatness of the Master. He showers the same infinite Grace on a jiva which comes to Him seeking salvation." That jiva has been in this world under the pressure of karmas for tens of millions of previous lives. And without the Grace of the Master, it is impossible for the jiva to awaken and get out of this entanglement.

The kind of Grace that is showered by the Master is infinite on that poor soul, to not only give salvation to the soul, but give salvation in this life itself. In this one single life, that soul gets salvation. And after death, the Master keeps that soul in a higher plane. In a plane where that jiva can see Maya, or Jyoti, and take the darshan of Jyoti – have the Darshan of the Radiant Form of the Master — and can hear the conches and the bells. And it is in a state of pleasure. So, that is the kind of Grace that the Master has bestowed upon that poor soul.

But here, we see that many satsangis are so much entangled in Maya here that, many times, they ask, "When we go to the higher planes, will we have our relations there also? Will we have our near ones and dear ones there also?" So, they are so much entangled in this Maya that they want all this even in the higher planes.

Here also, nobody's willing to leave this ocean. Everyone is swimming in this ocean and suffering, but nobody wants to leave. Here also, despite listening to Satsang for so many decades, being slapped literally by those Satsangs, and yet nobody wants to leave this. They still want to be in this; they still don't want to follow the Teachings and try to rise above all of this. And on top of that, when they will be placed in higher planes, they are going to know whether all these relations will be going there. So, such is the kind of entanglement that they have, that they are not willing to leave here, and they want those same relations to also follow them up to Sach Khand.

So, that Master showers Grace on this jiva and He opens the Third Eye, and by the opening of the Third Eye, the jiva is able to witness and see that Power which is omnipotent, which has done all this Creation. So, it is able to witness that Power; it is able to see that Power.

Once the Master manifests that Holy Sound Current inside and we manifest the Radiant Form of the Master inside, then outside also, in this world, we can see how that Sound Current is working. We can see that Sound Current in everything around us.

Raju sings at 00:34:46

Now Kabir Sahib tells another thing with deep meaning, and He says, "The gods — that is Brahma, Vishnu, Mahesh — have been contemplating and meditating upon trying to realize the True God, God Almighty. They have been in meditation for eons trying to do that, but they have not realized that God Almighty. And here, God Almighty has manifested in front of you as a Master, and He is trying to awaken you. So, you bow down to that Power which has given you this opportunity."

He says, "That Power sent by God Almighty into this world has manifested here to awaken you. So, when that Power is in front of you, you should do your seva to that Power."

Raju sings at 00:37:11

Kabir Sahib says, "That God Almighty has manifested in this form of the Master. It is like when we mix salt with flour, and we prepare bread or we prepare rotis with it, then you cannot see the salt separately. But when you eat that bread, or eat that roti, you can taste the salt in it." Like that, God Almighty has manifested Himself in this power of the Satguru. And such a Satguru, you should bow down to, and you should do seva of that Satguru.

Raju sings at 00:39:02

Kabir Sahib says, "That Master is the One Who has got the Light of Knowledge within you. He has illuminated the Light within. And you have been able to meet that Guru only with the Grace of God Almighty. He has brought you in this company of the Master." So, when you meet such a Guru, you bow down to Him and you do His seva.

* * *

Amir Khusrow was a minister with the king in the Middle East. The king had several ministers and advisors, and Amir Khusrow was amongst the key confidants of the king. He was a very devoted soul, and he had also manifested the Master within. His Master was Hazrat Nizamuddin Auliya, Who was staying in Delhi in India. And

it so happened once that, for an argument with the king, where the king did not take the advice of Amir Khusrow and things didn't go well, Amir Khusrow decided to resign from his services, and he wanted to come back to India. He was extremely wealthy, being an advisor to the king. He then packed all his riches and wealth, and he was returning, coming to India, to give them to his Master.

While he was returning, here there was this brahmin whose daughter was getting married, and he did not have money. People were not willing to lend monies to him for this marriage, so he was in great distress.

Someone told and suggested to that brahmin, "Why don't you go to Hazrat Nizamuddin Auliya, because He is a Mahatma, and He also does a lot of donations and gifts to people. So, why don't you go to Him and see if He can help you in this situation?"

So, listening to that advice, that brahmin came to Hazrat Nizamuddin Auliya, and then he told Him his story, and he said that he wanted some help to get his daughter married.

So, Hazrat Nizamuddin told him, "Look, I don't have any other source of income, and I'm a fakir. I'm sitting here. There are devotees who come by, and they give something. So, why don't you stay with me for two, three days, and if some devotees come and if they give some donations, then I can collect all of them and give it to you. So, that will help you with your marriage."

So, that way, five days passed. That brahmin was staying there with Hazrat Nizamuddin. And in those five days also, there was not much to eat also. There was some water and some soaked gram, etc. So, he was also eating only that. And after five days, since nobody came, and there were no monies that were collected, the brahmin got very impatient, and he told Hazrat Nizamuddin, "Look, it's been five days, and I've waited. Now, I cannot carry on like this, waiting for some money to come. Maybe my luck is bad; maybe that's the way it is. So, I'll go and try somewhere else and see if something else can happen."

So, that brahmin told Hazrat Nizamuddin that he wanted to leave, because it had been five days.

Now Hazrat Nizamuddin looked around and saw what was to be done. He saw an old pair of His shoes, and He told the brahmin, "Okay, you take this old pair of my shoes. And on the way, try to sell them. You may get a few paise, and with that, you

can eat some snacks when you are going home. So, please take that and go from here."

So, that brahmin, to oblige Hazrat Nizamuddin, took those shoes, wrapped them in a cloth, and he started walking away from there.

Now, on the way, he crossed paths with Amir Khusrow. Amir Khusrow was on his way to the Master, to Hazrat Nizamuddin. So, the two crossed paths.

Now, as the brahmin was walking towards Amir Khusrow, Amir Khusrow started getting a strange fragrance of his Master. It was a very sweet fragrance that started coming. As the brahmin passed him and continued to walk, that fragrance started coming from behind. So, he immediately stopped.

Now, he was leading these seventeen camels. He was taking them towards Hazrat Nizamuddin, one tied to the other. So, when that fragrance started coming from behind, he quickly got down from the camel and he ran to that brahmin, because he thought that fragrance was coming from the brahmin. So, he stopped the brahmin and asked him as to where he was coming from and what was it, because that strange fragrance was coming.

Then the brahmin related his whole story, and he said, "I have gone to Hazrat Nizamuddin, and this thing has happened. And now, I am going disheartened. He has given me shoes. So, I'm carrying His shoes with me to see if someone can buy them. Of course, who is going to buy an old pair of shoes?"

When Amir Khusrow saw the shoes, he then realized that fragrance was indeed from the shoes of his Master. So, he asked the brahmin whether he would be willing to sell the shoes to him?

Now, the brahmin said, "You know, you can take the shoes, not that I expect any payment for these shoes."

But then Amir Khusrow told him, "Look, I will purchase them from you, and I cannot fulfill the price of these shoes. So, I have got seventeen camels of wealth, which I'm carrying. I'll need one for myself. But as a price, as a partial payment for these shoes, you can take sixteen of my camels."

So, that brahmin became very happy, and he immediately agreed. Then Khusrow untied the sixteen camels and gave them to that brahmin — and then carried the shoes on his head back to Hazrat Nizamuddin.

So, Amir Khusrow carried those shoes on his head, and he went back to his Master, to Hazrat Nizamuddin. When he went there, he unwrapped the covering and he placed those shoes in front of Him.

Hazrat Nizamuddin noticed those shoes, and He asked Amir Khusrow surprisingly, “Where did you get these shoes, and what did you pay for them?”

So, Amir Khusrow said, "I paid the wealth of sixteen camels for buying these shoes.”

So, Harat Nizamuddin smiled and told him, “You got them very cheap!”

So, one should always have a very high respect for the things of the Masters also.

* * *

Sawan Singh Ji Maharaj also, when he went to his Master, he was given a shawl, and he was given Parshad. So, he promptly ate the Parshad, and he carried that shawl back.

Every time He would go for initiation, He would first cover Himself with the shawl, and then He would go and initiate the new initiates. So, that way, one should always have value for the things of the Masters.

So, we should also have a lot of respect for the Master, and for the things and the possessions of the Master also. But we don't do our meditations. We are not realizing or manifesting the True Form of the Master, and we spend our whole life in this darkness — in this ignorance.

Raju sings at 00:57:43

Radhaswami.

13

Meditation Talk

05 Aug 2025 – Morning

No Talk Was Given At This Time Due To The Naan Daan Initiation

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14

Meditation Talk

05 Aug 2025 – Afternoon

Gods And Goddesses Also Like It When A Soul Or A Jiva Does Meditation And He's Doing The Devotion Of God Almighty — They Even Support Him

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Sant Mat is the path of devotion. There are many paths or practices which people follow. There is Ashtanga Yoga, and there are austerities, pilgrimages. There are so many things people do for salvation.

So, in Sant Mat, a very simple path is followed, which is that of devotion. It is simple so that even a child who is above six years old, or an old person who is up to ninety years, he can easily follow this Path.

We have come across so many incidents, of great souls, that they have manifested God Almighty from deities, from trees, or from other things. So, that way, God Almighty is present in everything. But it is only the love and affection and the devotion of these great mahatmas who have been able to manifest that God Almighty from that deity or that tree.

So, that way, Namdev from Maharashtra manifested Vithal, that is Vishnu. And Vithal used to manifest himself thrice a day and give him darshan every day — morning, afternoon, and again in the evening.

So, he manifested Vishnu from a deity. And he used to get darshan of Vishnu thrice a day. But once he went in the Satsang of Gora Kumbhar. Gora Kumbhar was a Saint, and He was a potter by profession, and He had manifested God Almighty within.

Once when Namdev went to attend His Satsang, Gora Kumbhar saw him and He felt, "It is time that I awaken this soul, I awaken Namdev." And as he was a potter, He had this instrument. It was like a table tennis paddle which is made of wood.

And that is used to make pots. So, from outside, that pot is hit by that instrument. And from inside, by hand, the clay is supported. That's how that pot is prepared.

So, in the evening, after the Satsang, He felt, “Now is the time and I will awaken Namdev.” So, He announced, “I will see who is now ready for spirituality, and who is not yet ready for spirituality.” And then He knocked everyone's head with that paddle, with that instrument. He tapped lightly. But when it was the turn of Namdev, He tapped him a little harder, and he said, "This is still raw. He is still not ready for spirituality.”

When He tapped him a little harder, and He said, “Namdev is raw. He's not yet ready for spirituality”, Namdev got very annoyed and very angered by this. Because he felt, “Here, I am a person who has manifested Vithal, and God Himself is giving me darshan thrice a day by manifesting Himself. And this person calls me raw in spirituality.” And then, with all abuses, he said, “Now, let me go. I will complain to Vithal. I will now stop this person's business.” And that way, complaining, he went to the temple.

So, when he went to the temple — and he was complaining all the way there about Gora Kumbhar — when he went to the temple, he started praying to Vithal to manifest himself. Ordinarily, Vithal would immediately manifest, within one or two minutes. But now, two minutes passed, five minutes passed, ten minutes passed, fifteen minutes passed, and yet, Vithal did not manifest.

So, he complained to Vithal, “I was insulted there with such an insult inflicted on me. I have come here asking to see you and talk to you. But you are also not presenting yourself. You are also insulting me. So, now I think I will give up my life.” So, he started banging his head against the wall.

That way, he was stubborn and he started to go and bang his head on the wall. And, initially also, when he had manifested Vithal, he had done the same thing. So, now when he went to bang his head on the wall, Vithal came, and he appeared and manifested himself. And he caught Namdev, and he stopped him.

As soon as he manifested, Namdev asked him, "Why didn't you come before? You usually come within one or two minutes of my prayer. But today, what is wrong with you? Why haven't you come and manifested earlier?”

So, then Vithal told him, “Nama, you have been cursing a Saint. And Saints and Sadhus have manifested God Almighty within Them. You are only aware that gods are in the temples. But gods are present everywhere. And it is the Saints and the

Sadhus Who have manifested God Almighty within Them. So, you must find a Master Who will show you the Path."

Then Namdev asked Vithal, "You only please suggest as to whom should I make a Master?"

Vithal told him, "Okay, you go in this forest. And inside the forest, there is this old temple of Shiva. You go in that temple, and you will get your Master."

So, Namdev proceeded in search of the Master, and he went slowly into the forest. And in the forest, he found the temple which Vithal had suggested. And in that Shivalay, when he entered, there was an old man there, and that old man, His name was Vishoba Kechar. He was lying down. And He was lying down in a way that His legs were on the deity, that is, a shivling of Shiva. So, he placed both his feet on the shivling. And he was sleeping with his head towards the door.

When Namdev saw this situation, where this man was sleeping, this old person, Vishoba Kechar was appearing to be like an eighty-year-old man sleeping there with His legs on the deity.

So, when Namdev saw this, he was shocked. And he felt, "This is a very shameless person who is sleeping like this with his legs on the deity. But I just can't leave this also." Because Nama believed that God is in deities only. So, he didn't want to leave from there without correcting that position. So, he said, "I must wake this old man up and at least tell him to sleep properly." So, he kicked the person, and he told him, "Old man, get up. You don't even know how to sleep. See where your feet are?"

So, Vishoba Kechar opened his eyes, and he told Nama, "Look, I am very tired. I have been walking for a very long distance. I just don't have any energy to remove my feet. So, if you think they are not in the correct place, why don't you just move them aside, and I will keep my feet there."

So, Namdev then picked up the feet of Vishoba Kechar and he placed them towards the southern part of the temple, on that side. But when he placed the feet down, again the shivling appeared below the feet. So, again, he lifted the feet, and he placed them towards the eastern side of the temple. Again, the shivling appeared there below his feet.

Now, when this started happening, he felt, "Okay, this is not an old ordinary man." So, then he took the feet and placed them on his head.

After that, then Vishoba Kechar felt, "Okay, now he has understood." And after that, for about seven or eight days, He gave him Satsang and explained. And then he initiated and preached the Path to him.

So, after he got initiated and he got a complete Master in Vishoba Kechar, Namdev returned to his place. And now, instead of going to the temples every day, he started going to Gora Kumbhar's Satsangs. Because he started liking to attend those Satsangs and listen to what Gora Kumbhar had to say. And every day he would go there.

Now, since he stopped coming to the temple, Vithal, who used to appear for him, he felt, "Nama has not come to me, for it's been several days." So, he contemplated, and he saw that Nama is actually going to Gora Kumbhar's Satsangs. So, he appeared as an old person after the Satsang. He stood there, and when everyone dispersed, he caught the hand of Namdev, and he took him aside. He told Namdev, "You have forgotten me. You have not come and met me for so many days. Otherwise, you used to come thrice a day to meet me."

Then Namdev immediately recognized that this was indeed Vithal. And he bowed down to Vithal, and he said, "With your grace, I have got a complete Master. And that is why I'm coming here."

So, then Vithal embraced him, and he said, "Yes, now you have really understood this, and you are free to go anywhere now."

So, it's a long story. Namdev, after that, traveled to the northern parts of India. He went to Delhi first. And in Delhi, there was a dead cow. And there was this incident where He made that dead cow come alive and gave it food. And later, He went and made His ashram in the northern parts of India.

Thereafter, Namdev made an ashram in Punjab. His Bani is also a part of the Guru Granth Sahib, and it is also read with a lot of love and affection.

The point of telling you is that deities, gods and goddesses, are not negative. They also positively motivate these souls to search for the true God Almighty. And if one has true devotion, then he can even manifest those gods and goddesses.

So, gods and goddesses also like it when a soul or a jiva does meditation and he's doing the devotion of God Almighty. Even they support him. So, it is not that the gods and goddesses feel bad if someone is doing devotion of God Almighty.

Therefore, as we have got a true Master, we should follow the instructions of the Master and do our devotion and follow the Teachings of the Master.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

15

SATSANG

05 Aug 2025 – Afternoon

The Adi Naam Is Very Pure And Very Sublime And Not Part Of Any Scriptures Or Any Books, Because It Cannot Be Described Or Written — It Is Only Experienced By The Soul

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The paathi sings the Bani of Sant Kabir Sahib...

Raju sings at 00:00:14

This is the Bani of Param Sant Kabir Sahib. In the Bani we took yesterday, Kabir Sahib had spoken about the greatness of Satguru. In this Bani, He is talking about the greatness of Naam.

When we use the term 'Naam,' it is used differently by different people. Many people mistake Naam to be some mantra or some kind of a Shabd, like that. So, Kabir Sahib is referring to Naam as 'Adi Naam', and Adi Naam is 'before the start'. Before the entire Creation started, the Naam first came, and then the Naam did all the Creation. It set all the 8.4 million lifeforms. It set all these worlds. And It will continue after all of this.

So, God Almighty created sixteen powers, and each of the powers set up one plane. He says, "That Adi Naam is very pure. It is very sublime. And this mind is like rusted iron, and it is carrying the filth the karmas of several lives."

When we focus at the Eye Center, and we manifest the Radiant Form of the Master, with the Grace of the Master, He manifests the Holy Sound Current within. As soon as the mind gets connected to that Holy Sound Current, it becomes pure, and all the earlier deeds are all redeemed.

Kabir Sahib says, "It is that Naam which the Masters connect to. They connect the soul to that pure and sublime Sound Current at the time of initiation." It is very

pure and very sublime, and it is not part of any scriptures or part of any books, because it cannot be described or written. It is only experienced by the soul — it can be heard by the soul. And the Light emanating from it can be seen by the soul.

He has compared the Holy Sound Current, which is very pure and sublime, to a philosopher's stone, and the mind is like iron carrying the burden of all the karmas. As soon as that philosopher's stone, or that Sound Current, gets connected with the mind, the mind is purified from all the burden of deeds that it is carrying. And it also becomes like a glass — it also becomes transparent.

So, Kabir Sahib has explained this Naam, this Adi Naam, and others are not aware of this Naam. All the yogis, tapis, sadhus, all of them, are not aware of this Naam. Only when they come in the company of a Master, only then they come to know the greatness of this Naam.

Raju sings at 00:08:01

He says, "Within this Naam is contained all the other naams. Everything else is contained within this Naam. That jiva who manifests this Naam, not only he gets salvation, but his entire clan also gets salvation from this."

That jiva who is able to manifest this Holy Sound Current within, and the Jyoti within, he not only gets salvation, but God Almighty and the Master grace the other members in his family, and they also get salvation as a result.

For a satsangi who has manifested within — he has manifested the Sound Current — three generations, three previous generations of that satsangi, will also get salvation because of what he has done.

For a satsangi who has come to the Third Eye — who has opened his Third Eye — for him, seven generations, seven previous generations, will get salvation. Because of what he has done, seven generations before him will get salvation, because the Masters then give them again a human life and get them into the company of the Masters.

For those devotees who have gone up to Par Brahm, who have got outside of the realm of Kal, for them, twenty-one previous generations of their family will get salvation. And for that devotee who, with the Grace of his Master, has manifested God Almighty — he has gone to Sach Khand — for him, a hundred and one previous generations will get salvation.

So, when someone does this devotion and goes within, then God Almighty graces him and showers His Grace, and also gets salvation for those with whom he has been connected in the past, over several generations.

Therefore, the Masters speak very highly of Naam. They speak about the greatness of Naam, which has done and made this entire Creation.

Raju sings at 00:14:43

Kabir Sahib talks about the Adi Naam, and He compares it with the root of a tree. He says, "Adi Naam is like the root of the tree. It is the foundation of the tree, and all the branches and leaves and everything else, are the other mantras that have emanated from it. So, in the end, all of them will cease to exist, but the root will still outlive all the branches." And because that jiva is not aware of this reality, of this truth of the Naam, he is going time and again in this ocean of life and death.

Therefore, for a jiva to get salvation, to get free from this ocean of life and death, it is only with the Grace of God Almighty. It is God Almighty alone Who showers Grace on that jiva and gets him into the company of the Masters; and in the company of the Masters, because the Masters are connected with God Almighty, he gets his salvation. Otherwise, it is not within his powers to awaken and realize God Almighty. Only God Almighty makes him develop those emotions and develop the want and get the pangs of separation from God Almighty. Only He creates all of that and makes that jiva go in the company of the Masters.

Saints, during initiation, give us the Five Holy Names, and these are the lords of the higher planes. They have lovingly kept the names of these lords. And when we do the repetition of these names, these lords also help us to cross those planes and go back to God Almighty.

These lords of these planes are all very pure. When we repeat these names, our mind also becomes pure as a result. So, when we do our meditation, and in those practices, or any time we experience some images that come to us, or some beings that come to us, when we repeat these Five Holy Names, then if they are from the Dayal side, they will stay. But if they are from the Negative Power, they will all not be able to stand in front of these pure Five Holy Names.

Even the angels of death, or the Lord of Judgment himself, if they also come at the time of death to fetch the soul, if the jiva does the Simran, then they will also not be able to stand there. They also have to leave. That is why, at the time of death, it is only the Master Who comes to fetch the soul.

So, when you go to the Master, you should be firmly resolved and dedicated to the Master in your devotion to the Master. And you should forget all about all other gods, goddesses, and everything else that you are doing. It should be only the Master where your dedication and devotion should be.

Now, I see in the villages, so many people come and take initiation. Outside, they show a lot of importance, and outwardly, they show all that. But they are continuously thinking about all the gods and goddesses. So, internally, they do prayers to other gods and goddesses. Where there is a temple, they will go to the temple. Or if there is a pilgrimage, they will run to the pilgrimage. So, like that, they will keep doing all of these other practices.

Then there are so many festivals. In the festivals also, there is a lot of deity worship. So, they will again do those deity worships. There is Navratri, which comes for nine days, and there again, Durga is worshiped. So, they do those worships also.

Like that, if you are stepping on several boats, it is not possible. You have to focus on one Master and be dedicated and be devoted to one Master. Because if you do like this, with your devotion spread across everybody then, like in Hindi, there is a saying that, "You neither belong to the ghat — that is a washerman's riverbank — neither do you belong to your house." That way, you don't belong anywhere if you do this. You will lose the benefit of your house also, and that outside place also.

Therefore, we have to be dedicated to the Master. When we do that with full love and affection and full dedication, only then, we will be able to bring about that transformation within us. Otherwise, we will be at the same place that we are in.

Raju sings at 00:25:38

Kabir Sahib says, "There are tens of millions of mantras, but none of these mantras will get you salvation." So, you will get salvation only by the Adi Naam, which is done silently within and done with the Grace of the Master.

We should do the repetition of the Naam that our Masters have given us. When we continuously do that, then we will be able to bring about that transformation within us.

I see that there are several satsangis who go and who build a new house. When they build a new house, within the house, they make a small place for like a miniature temple. And when I ask them what is this for, they put all these photographs of gods and goddesses in that, or some deities, etc. They keep that. And though they are

satsangis, they keep this and make it in the new house. So, when I ask them why they have made this, they say, “It is for our children, so that our children can see this.”

Now, just imagine, when the satsangis all are behaving like this, how their children will behave. If they are so orthodox, their children will be double-orthodox.

Therefore, Kabir Sahib says, “All these tens of millions of mantras which are there and being chanted by several people, none of them are going to give you salvation. The only way you can get salvation is if you do the quiet repetition of the Naam. And that too, it is rare to find someone doing it, because only a few people will get that Grace of the Master, and they will be able to do that repetition.”

Raju sings at 00:30:08

Kabir Sahib now points to people in the northern parts of India. They chant and repeat the name of 'Ram'. They feel that the Naam that we are talking about is the name of 'Ram', and they keep chanting that. So, Kabir Sahib awakens them, and says, “By that chant of 'Ram', you are not going to get salvation. You will only get salvation if you have the good fortune of a Master giving you that chant of the repetition of Adi Naam, which you will be doing quietly. And only then you will get salvation.”

Adi Naam has done this Creation, and Adi Naam was before Rama. Rama was born in the Treta Yuga, and he was like a Mahapurush — believed to be an avatar of Lord Vishnu in the Treta Yuga. So, Adi Naam has been much before him also, and it has given salvation to hundreds of thousands of people before him. And even after Rama ceased to exist, Adi Naam continues to give salvation to hundreds of thousands of people.

When there is an imbalance of the good and bad deeds in this world, the gods have to take avatars. They have to come to balance this imbalance of good and bad deeds. But when they come and take a human life — a human form — and then, they do the karmas to bring about this balance, even they have to go through these karmas. They also have to redeem these karmas.

So, when these avatars, these gods take avatars and they come into this world to create the balance between good and bad deeds, they also incur karma, and they also have to pay for this and redeem it.

When Rama came in the Treta Yuga, he had to fight a war against Ravana, and he needed an army. So, he went to Sugriva, and Sugriva promised him that if he would help him get rid of his brother Bali, then he would assign his entire army and military to Rama.

So, Rama hid behind a tree, and he shot an arrow and killed Bali. That was because Bali was a very powerful person. He had a lot of mystical powers, and he was very powerful. He was the brother of Sugriva. One of the powers that Bali had was that any adversary who would face him, half the power of that adversary would come to Bali. So, it was nearly impossible to defeat Bali — and Rama knew this. So, therefore, he hid behind a tree, and he shot an arrow.

When Bali was dying, Rama went to see him, and Bali asked him why, what was the enmity that he had with Bali?

He said, "Why did you kill me? I have not harmed you."

Then Rama said, "Many things that you have done; you have done a lot of sins... and you are like this, and you are like that." But then, Bali finally told him, "All that doesn't matter to you. That is a fight between me and my brother. How we resolve it is our problem. But you should not have done it. You have done a bad sin by killing me in this order — and that through hiding behind a tree."

So, Rama finally said, "Okay. I agree that this is a debt upon me. In the next yuga, I will redeem this. So, this is a debt till then that I assume."

So, in the next, in the Dwapar Yuga, Vishnu took an avatar of Krishna, and he came into this world. And after the Mahabharata, after all the fight, where all the very strong people of Dwapar had to be annihilated so that the new Kali Yuga could start, people with lesser powers would be born. So, after all of that killing, Krishna told all the Pandavas with whom he had sided, "You all also go in the Himalayas, and you die there with freezing to death." And that would end all the very strong and very powerful beings who were there in the Dwapar Yuga, and they would not spill over into the Kali Yuga.

After all that was over, Krishna was once lying down near a forest, and he had a padma rekha — he had a line like an eye of a deer which used to shine like an eye of a deer on his right leg. He was sitting and relaxing after the Mahabharata. And at that very moment, there was a hunter who was trying to hunt for a deer. When he saw this right foot of Krishna, he felt that it was indeed an eye of a deer, and he shot an arrow. When that arrow pierced the foot of Krishna, he started bleeding, and

that hunter rushed to Krishna. And when he saw that he had made a mistake, instead of a deer, he had hurt Krishna, he begged for mercy there.

But then, Krishna told him, "It is okay. I have now redeemed my karma of Treta. I will be leaving this world with this. So, now our debt is also paid off."

Therefore, even if a god takes an avatar and he comes here, he also has to undergo the same redemption of karmas that he builds upon himself. And that is the rule of Kal.

Kal and Maya have made this creation of these three worlds. They have created these three powers — Brahma, Vishnu, and Mahesh. And they have given the responsibility of the running of these three worlds to Brahma, Vishnu, and Mahesh.

The task given to Brahma is to bring to life a jiva. And the task given to Vishnu is to take care of the sustenance of that jiva when he's alive. And the task given to Shiva is to end the life of that jiva. That way, the lifecycle of that jiva will keep on continuing in different lifeforms, in the 8.4 million lifeforms.

So, these are simply powers that are under Kal and Maya that have been created for the maintenance of this cycle in these three worlds. They are not God Almighty. God Almighty is sitting far, far above all of this. These three have come into being because of Kal and Maya. And they are also not aware of Kal. They are not aware of Niranjan, their father. They are only aware of their mother, Maya. So, they are also meditating to find out about Niranjan, or about Kal.

* * *

There is this story where Brahma, Vishnu, Mahesh, they got egoistic, and they all thought they were superior to the other two.

Brahma felt he is superior because he is giving birth. And Vishnu said, "If I do not maintain, then how will life sustain?" And Shiva said, "If I don't kill, then how will it again move to rebirth?" So, that way, they were all arguing with each other, and they were looking for superiority. And they all stopped work.

Brahma said, "Okay, I will stop giving birth only."

And Vishnu said, "Okay, I will stop sustenance."

And Shiva said, "I will stop killing and giving rebirth."

So, that way, all of them went on a strike, and they all sat.

Now, Maya was worried that the three of them had left their important duties, and they were sitting like this. She went and first asked them, but they all refused to change their stance. So, she went to Niranjan.

She told Niranjan, “These three are arguing, and they have left doing their work.”

Niranjan said, “Okay, I will see. Let me attend to it.”

So, Niranjan took the form of a person who was herding a donkey, and that donkey was a very unique animal. The way that donkey was walking, it was walking exactly in the opposite direction. So, the tail was in the front, and it was walking in the direction of the tail, and the mouth was behind. And he was hitting the mouth to herd that donkey. There were two huge sacks on both sides of the donkey — it was laden with two large sacks — and he purposely went past the three of them where they were sitting and arguing.

When they noticed, Brahma saw this unique animal, and he felt, “I have never given birth to such an animal.” And Vishnu also felt, “This animal has grown so much, I have never sustained an animal like this.”

So, when they came to that person, very curiously, they asked who exactly was he, and what was he doing with this kind of animal whom they had not created?

He told them, “Look, I have been called for some help. It seems there are these three people — Brahma, Vishnu, Mahesh — who have stopped working. So, I'm carrying some replacements.”

So, they were shocked, and they asked him, “What exactly are you doing?”

He said, “Look, I am carrying these replacements for them.”

They were curious, and they asked, “Okay, show us. Where are the Brahma, Vishnu, Mahesh that you are carrying?”

So, he opened one of the sacks, and he took out one egg from that sack. All those sacks were filled with eggs. So, he took out one of the eggs, and he broke that egg. When they saw inside that egg, there were millions of Brahmas, and millions of Vishnus, millions of Shivas. So, they were really 'zapped' by seeing all of this, and they didn't want to take any further risks with their jobs. So, they said, “Okay, we’ll stop arguing. Let's get back to our duties.”

So, these gods and goddesses also do such funny things, and they are also not aware of Niranjan. And in all the planes that are there above, these gods and goddesses are not aware of all of that. They won't have imagined what is there above.

Raju sings at 00:51:52

So, Kabir Sahib says, “There is no point in doing all those chantings and repetition of different names, or of 'Ram'. Because, till you get the Adi Naam from an attained Master, you will not get your salvation.” So, the world is simply chanting all kinds of mantras and all kinds of names, which is futile for getting salvation.

Raju sings at 00:53:29

Radhaswami.

16

Meditation Talk

06 Aug 2025 – Morning

We Should Leave Our Deceit, Where Outwardly We ShowLove And Affection For The Master, But Inside, We Are Filled With The Love Of This World And All Its Things

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Sant Mat is the path of love. There is only one love that we possess. And today, we have spread that love in this world and the things of this world. So, till we move that love from this world and all its things, into the feet of the Master, and day and night we are in love with our Master, we will not be able to progress on this Path.

Now we may wonder that the Masters also tell us to do our worldly duties and carry on with our worldly life. And at the same time, They also tell us to do this. So, the question arises, how to do both of these things?

You should first think quietly that you have been in this world, and you have given this world your love, and you have been coming, again and again, and suffering in this world so many times.

Now, in this life, when we want to get salvation, it is very important that we move that love and keep it at the feet of the Master. Therefore, we should focus that love which we possess and direct it at the feet of the Master, and continuously be in the love of the Master, and listen to what He has to say in the Satsangs. And outwardly, we can continue with whatever work we are doing.

So, we should have that love directed to the Master. And outwardly, we should carry on with whatever we are doing in this world.

It is like a servant. When he stays at home, while he is working in the workplace, that servant does all of the things. He has that same love and affection, and he carries on all his duties — whatever he has to do. But he always remembers that all this household and these people are really not his, this house doesn't belong to him.

These people are not his people. But he, nevertheless, does all things that are required and expected of him to be done in the house. So, he lives his affection at a plane where he is above that feeling of affection and love for that household. Because he knows it doesn't belong to him.

In the same way, we should go about our responsibilities and attachments in this world; we should focus on the Master, and what He has to say; and we should always remember that this world doesn't belong to us, and we have to leave this world and go back to our True Home.

So, that way, we should go about our lives, and we should focus that love and affection towards the Master and continue with whatever we are doing here — but knowing that it doesn't belong to us and we have to leave it eventually. When such true love and attention is focused on the Master, then the Master also understands and realizes, and He then showers His Boundless Grace upon us. Then He takes care of each and every thing of ours. And He is there at all times with us.

When we have that love and affection, we will automatically have our attachment towards our Master at the time of death. Then we will go wherever our attachment takes us. If that attachment has been removed from this world and all the worldly things, and focused at the feet of the Master, then automatically we will also go and merge with the Master after death. And even in this lifetime, if that love and affection is real, then we will also get the experiences in our spiritual path.

Guru Arjan Dev Ji, his Master was his father, and He had other siblings also, who did not look at their father like God Almighty or the Master. But Guru Arjan Dev Ji never looked at His Master as His father. He always looked at Him as His Master.

So, Guru Arjan Dev Ji looked at his Master. He did not look at Him as his physical father, but more as a Master. Ordinarily, if a Mahatma or a Master comes in our house, we immediately give Him all the recognition. But if that same Mahatma is our father — He is a family member — then it is very difficult to develop that kind of respect and that kind of feeling of a Master towards our own father.

But Guru Arjan Dev Ji had so much love and affection for His Master that, in His Bani also, He has written, "*Guru, Guru, Guru karman mor, Guru bin nahi koi.*" Which means that He tells His mind, "You do Guru, Guru, Guru, all the time. Without Guru, you are nothing. The mind is nothing." So, such is the love that He has shown in all of His Banis.

Guru Arjan Dev Ji has written so many Banis. In His Banis, each and every sentence is filled with love and affection for His Master. So, such was His faith and love for His Master.

So, that way, if we are lost in the love and affection of the world and all its things, even though we do our Simran and Bhajan, it will take a very long time for us to get free from this entanglement.

If you develop that love and affection, the true love and affection for your Master, and you are willing to leave your attachments and love for all this world and its things, then it will not take a second for you to get free from this entanglement, which otherwise would take eons for you to get free from.

The Master is God Almighty and He is Dayal. There is limitless Grace in the Master. And when He sees that the disciple is loving Him, he has all his love and affection towards the Master, then He graces and showers all His Grace on that disciple. And He shows him His True Self.

Therefore, you have to have that true love and affection for the Master. We should leave our deceit, that where outwardly we love the Master and we show love and affection for the Master, but inside, we are filled with the love of this world and all its things. So, we have to leave this deceit. Only then we will be able to get that True Grace of the Master. Because we cannot carry on with that deceit and still expect Grace coming from the Master.

Therefore, listen to the Satsangs and what is said there. And when you listen to what He has to say, try to bring that within your life, try to internalize that and try to live the light of what is being said by the Master.

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The time is good and the atmosphere is quiet. So, let us close our eyes and get connected to Simran and Dhyan.

17

Meditation Talk

06 Aug 2025 – Afternoon

Our Aspirations And Our Wishes Keep Increasing — As We Get Wealthier, Those Aspirations Further Increase, And There Is No Satiation For Those Kinds Of Desires

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Maharaj* used to often tell this story and give an example of how the desires and wishes, they never come to an end within a person.

* *Sant Ajaib Singh Ji*

Wishes and desires, these are sisters, and everyone is affected by these wishes and desires. As a result of these only, all the jivas continue to be stuck in this ocean of life and death. Those who have less desires and less wishes, they are relatively happier than the others who have more desires and more wishes and more aspirations.

There was a good disciple. He had gone to a rishi, and there, he was doing the seva of that rishi with all dedication and affection. So, for twelve years, he was doing the seva of the rishi, and he got a message from his family, "There is a marriage, and this is the last marriage of this generation, so you must attend."

So, he requested the rishi, and told him about this message that had come, and requested if he could be allowed to go home for some time.

The rishi felt, "It's been twelve years that he's been doing seva here. If he goes empty-handed back to his home, it won't look appropriate. So, I should give him something."

That rishi thought for a while, and then he produced four candles, and he gave those four candles to that devotee, and he told him, "When you go back, you light one

candle and go towards the north. And when you go towards the north, when this candle burns out, there you dig."

So, the devotee took the four candles, and he was quite pleased, because then he had to go in those four directions and light those candles. He felt that he would get some wealth. So, when he went home, as instructed, he lit a candle and walked towards the north. When he had walked about one and a half kilometers, the candle blew out and he dug there. He found a pot with coins of rupees.

When he had been instructed by the master, the master had told him, "You go in three directions, north, east, and west, but don't light the fourth candle and go to the south." So, accordingly, when he got that pot of coins, he felt, "There is still a lot of time left. Let me try to go to the east and see what is there."

So, he lit the second candle and walked towards the east. There also, he walked for about two kilometers, and the candle blew out. He dug there, and he got a pot of silver coins.

The night was still long, and he was not feeling sleepy. He said, "Let me now go to the third direction also." And accordingly, he lit the candle and went to the west. And there, when he walked a couple of kilometers, it blew out, and he dug and found a pot of gold.

So, he got that pot of gold. First, he had the coins, then he had silver coins, then he had the gold coins – and he was becoming greedier now. And though his master had told him don't go in the fourth direction, he felt, "The master was unnecessarily discouraging me from going in the fourth direction. So, if I go there. Perhaps I will get the House of Kubera, that is the house of the god of wealth. Maybe I'll go there now." It was around 3:00, 3:30 A.M., and he felt, "There is still time, so let us go." So, he lit the fourth candle, and then he walked about three kilometers down a path, and when that candle blew out, he started digging.

He dug for about two feet, three feet, five feet. And then when he continued digging, he felt that there was like a roof of a house — and it was a concrete house, with a slab. So, he dug around it to see if he could enter that house, because, he felt, "I have actually struck this house of the god of wealth." And he found a way to get inside.

When he went inside, he saw a person holding the roof on his head. He asked that person, "Is this the house of Kubera, the god of wealth?"

That person who was holding the roof on his head said, “Yes, just before I tell you, you hold this roof on your head and relieve me a bit. Then I will tell you.”

So, he felt, “Okay.” He bent forward and took the burden of that roof on his head. The moment, that earlier person, that other person, got free, he said, “Look, you are a greedier person than I was. I was a greedy person. I came here and I have been stuck for several years, holding this roof on my head before it collapses. So, now that you have come, you are a greedier person than me. Now, for you to get free from this place, you’ll have to wait for another greedy person to come. Only then, you can get relief. Till then, you'll stay, sitting here. I'll leave now.”

So, that way, our aspirations and our wishes keep increasing. As we get wealthier, those aspirations further increase, and there is no satiation for those kinds of desires.

For us, it is important that we keep our desires at a lower level, and we keep our love and affection at the feet of the Master. And we do our Bhajan Simran every day.

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So, the atmosphere is quiet and let's make the most of it. Let’s close our eyes and get connected to Bhajan Simran.

18

SATSANG

06 Aug 2025 – Afternoon

When Love Is Polluted, It Is Attachment, And When It Is Very Pure, It Is Love For God Almighty — That Is Called 'Anuraag'

The paathi sings the Bani of Sant Paltu Sahib...

Raju sings at 00:00:12

This is the Bani of Param Sant Satguru Paltu Sahib. The life sketch of Paltu Sahib was similar to Sant Ji's life sketch. Both had spent nearly fifteen years in doing austerities and pranayamas and other things. Later, Paltu Sahib got initiation from Bhikha Sahib. He was from the northern parts of India, and He initiated Paltu Sahib. After he got initiated, then he did the practice of Surat Shabd, and earlier, he had already done a lot of practices. So, he was able to meditate quickly, and he went to Sach Khand.

Paltu Sahib was a very fearless and very candid Saint. He used to speak His mind out very openly. As a result, a lot of the orthodox brahmins and the other sadhus felt offended.

They were so much opposed to him that, when He went to meditate once in the mango orchard, He had made a hut there. He used to meditate every day, morning, from 2:00 A.M. They set fire to the hut.

He was in a state of samadhi when they set fire to the hut, and He left His body in that same state, in that fire. But He had promised a villager nearby that He would be initiating him after a month. So, He appeared in the same form after a month, and He initiated that person. And then again, He vanished.

So, this is His Bani, and in this Bani, He talks about the greatness of Satsang. He says, "Without Satsang, you are not able to get awareness." It's because the jivas are so much burdened by their thoughts of this world and all the things around it. When they go in the company of the Masters, the Masters, when They utter Their sentences, they are filled with love and affection and grace, and they are very pure. So, they have a very salutary effect on the jivas, and they also reduce a lot of burden of karmas.

Saints always talk about the greatness of Satsang and Sant Mat. They don't engage in any kind of slandering in Their Satsangs or talk ill about anybody. They always talk about this Path and everything about it.

Guru Nanak Sahib has also said, "You should understand that a Satsang is where the greatness of Naam and the greatness of the Master is sung."

That is not a Satsang where there is talk about defaming another sect or another teaching or preachings — where one mahatma is talking ill about another mahatma. That is not a Satsang.

Masters look at everyone with the same view. For Them, whether one has got a higher burden of sins or one has got better deeds, all that doesn't matter. They look at everyone equally. So, whether someone has enmity or whether someone is a friend, it doesn't matter. All of them are looked at equally and respected equally in the court of the Master.

So, Satsang is of a very high order. Only in a Satsang we become aware of what is the reality and what is falsehood. That is, we become aware of that only when we go in the company of the Masters and attend Their Satsang.

* * *

Vishvamitra and Vashisht were two great rishis, and they used to transcend all the three worlds – the astral, causal, and the physical. And they were with the gods. Generally, in the discussion, it came up and the gods asked them as to what would be the highest attribute in devotion — what would be the most powerful thing in devotion?

So, Vashisht immediately said, "It is Satsang. That is of the highest order, and it has the highest attribute in devotion."

Now, Vishvamitra, who had done lots of austerities for thousands of years, he got annoyed by this statement. He immediately got into an argument, and said, "No, it is the austerities which are of the highest order in devotion."

Now the gods saw that this argument was going another way, and both of them were very powerful sages. If anyone intervened, they would get cursed. So, they suggested, "Okay, let us have a proper judgment on this argument. They directed that both of them should go to Vishnu — Lord Vishnu — and get feedback from him.

So, when both of them went to Vishnu, Vishvamitra asked him this same question as to what has the highest attribute in devotion — is it austerities, or is it Satsang?

Now, Vishnu knew both of them, and they were very powerful sages. He did not want to take any risk by giving an answer. So, he promptly told them, "Look, I think your answer will be given by my brother who lies in the crematorium. He is the person who will give his best judgment." So, they went to Shiva.

And when again, in front of Shiva, Vishvamitra asked him this same question — what is higher, austerity or Satsang? Again, Shiva felt, "It won't be proper for me to answer because both of them are very powerful, and if I have to give an answer in favor of one of them, the other will curse. So, it is better I also refrain from giving an answer." He said, "I think your answer will be given by Adi Shesh. He is the most powerful of everyone. He carries the weight of the world on his head. You should go to Adi Shesh, and he will give your answer."

So, they went in Patal Lok, that is the underworld there. And there, Adi Shesh was standing there with the burden of the world on his head. And when both of them stood before him, Vishvamitra asked him, "We want an answer from you. We want you to judge and tell us which is higher — austerity, or Satsang?"

Now, Adi Shesh thought for a while, and then he told them, "Look, the burden of earth is overwhelming on my head, and I can't think like this with so much weight on my head. So, why don't you just relieve me of this weight for some time. Then I can think clearly and give you an answer."

So, Vishvamitra immediately said, "Okay, I'll give you the power of ten thousand years of my austerities." He immediately gave him that boon, and he put water from his kamandalu on his hand, and he gave that power to Adi Shesh.

Now, as soon as that power came, the earth only shook for a second. And again, did not move from where it was.

Then Vashisht said, "Okay, I will give you one hour of Satsang and let the earth be relieved from your head." Immediately, with that, the earth went up about a foot high, and was there for about two, three minutes. And then, after that, it came back on the head of Adi Shesh.

Now, Adi Shesh didn't say anything. So, Vishvamitra said, "You have been relieved of this weight. You still didn't answer. You didn't tell me anything."

So, Adi Shesh said, "What is there to tell? You got the answer. The answer lies in the fact that you gave ten thousand years of your austerity, and the earth just shook a little. Vashisht gave one hour of Satsang, and the earth was lifted about a foot high for three minutes. So, obviously, Satsang is of a much higher order, and has much higher power."

That is how that story goes. So, that is the importance of Satsang. That is the greatness of Satsang, and all the Saints talk about this greatness.

So, Satsang is of a very high order, but we often forget that. We listen to the Satsangs, and we do not try to internalize that. If you listen to the Satsangs regularly, and you try to internalize what is being said in the Satsang, within a few months only, you will be able to see the transformation coming within yourself.

Paltu Sahib says, "Without Satsang, one will never know the greatness of Naam."

He says, "Without the Satsang, one will never know of the greatness of Naam." By that chanting of Naam, by that repetition, that Simran, you are able to go within. And then you manifest the Naam within. And only when you get connected with the Naam within, you are able to get yourself rid of all the attachments that you have for this world and all the things around it.

If we do not listen to the Satsangs, we don't go and don't attend the Satsangs and internalize what is being said there, then we do not do our meditation, we do not do our Bhajan Simran, we don't understand the importance of Naam. And when we don't do that, then we are not giving the opportunity to the Master to shower His Grace upon us. And as a result, the burden of karmas keeps on building.

So, until we go to the Satsang and we internalize what is being said by the Master, and then, following that, we do our Bhajan Simran, and we reduce the burden of karmas that we have built up on us, only then we will get that purity to transform us ourselves. So, we can transform from being a human to being God Almighty by following the instructions of the Master.

Paltu Sahib explains, in a very strict simple way, the sequence of how things will happen. It is the Satsang that is of the highest order. When we go to the Satsang, we become aware of the reality, we become aware of the Teachings of the Master. And when we are able to internalize those Teachings and follow on that Path, then we do our Bhajan Simran. When we do our Bhajan Simran, we will be able to reduce the burden of karmas that we have carried upon us. And when we get that burden reduced, then we are able to get the focus of the mind at the Eye Center. Then the mind will be able to stand still at the Eye Center and manifest the Radiant Form of the Master. When we manifest the Radiant Form of the Master, with His Grace, He will manifest Jyoti, and He will manifest the Holy Sound Current. And only when the mind gets connected with that Holy Sound Current, it will get rid of its attachment for this world and everything around it. And only then, it will get salvation.

Raju sings at 00:26:05

Paltu Sahib says, "Only when you manifest that Holy Sound Current with the Grace of the Master, you will be able to get free from the bondage of these attachments in this world and the things around it." And only when you are free from this attachment, only then you will get salvation.

Without getting free from this attachment, there is no question of getting salvation. And when you get salvation, you will only then develop that True Love for the Master and God Almighty. This love that we have now is very momentary — it sometimes increases, it sometimes reduces. So, the Masters say, "This is not love. That is Love which, by the hour, keeps increasing. That is Love."

That Love cannot be developed in this physical form. We have to be able to get connected to that Holy Sound Current and get rid of our attachments. Only then, we will be able to manifest that True Love. And that Love will keep increasing, day by day.

So, we can see an example of this pure Love in Mira Bai. When Ravidas Ji was manifested within by Mira Bai, that True Love developed and she became so mad

in that Love that she would go outside, and with various mahatmas, or any Saint or other person who would come, she would dance in that Love. This was not liked by her brother-in-law, who was the king, and he told her to stop and desist from doing all of these things.

But she was so much intoxicated in that Love that she would always be in that state of Love. So, he tried to then kill her by giving her a glass of poison — and later also by trying to send a wild poisonous snake. So, like that, he tried to do things which would kill her. But nothing of that affected her. Then she saw, "I am not hurting anybody, but yet, Rana is trying to kill me, and he's thinking ill about me. So, why don't I leave this place?" So, she left the palace, and then she settled down in Dwarka. She left her palace in Rajasthan, and went to Gujarat, to Dwarka.

So, when this Love manifests, then there is no fear — there are no other emotions. It is just pure Love. And wherever the devotee looks, he sees his Master. So, that is the kind of state of Love that they are in. So, Mira left Chittor, and she had gone to Dwarka. And there, she did her devotion.

Now, it so happened that in Chittor, in the kingdom of Rana, there was famine. It didn't rain for three years, and there was acute famine, and people, animals, were dying, and people were leaving his kingdom. There was a very big problem, and Rana started repenting what he had done to Mira. He felt, "Maybe it is because of that this famine has happened." So, he was repenting a lot. And then he decided that he would come and request Mira to come back. So, he decorated ten chariots, and he left for Dwarka.

When he found out Mira was in a temple, he went there and he pleaded with her to come back. But then Mira refused to go back. So, after a lot of requests, then he finally tried to forcefully take her — to take her back to Chittor.

So, she went in a hut, and then she locked the hut. She prayed to God Almighty to take her away from all of this. And after that, she was never seen. Only her saari was there, and she merged with God Almighty after that.

So, after that, Rana just took that saari and returned to Chittor, but Mira never came back.

The point of saying this is that, once that True Love is developed, then the person becomes fearless, and he is overwhelmed by that feeling of Love.

Therefore, Paltu Sahib says, "As long as you do not free yourself from the attachment, you will not be able to get salvation. As long as you do not get that salvation, you will not be able to develop that True Love for God Almighty and for your Master."

So, when love is polluted, it is attachment. And that same love, when it is very pure, it is love for God Almighty. That is called 'anuraag'. That is love for the Master, or love for God Almighty. It is the love between the devotee and his Master.

Raju sings at 00:38:37

Paltu Sahib says, "As long as that True Love is not developed, one cannot get those true pangs of separation from God Almighty. He cannot develop that anuraag. And as long as he is not able to develop those pangs of separation, he will not be able to get that perfect devotion to God Almighty."

Raju sings at 00:39:52

Paltu Sahib says, "Love — True Love — the Master, and Naam, all are the same." Each one is a different manifestation of Love. So, it is the Master, True Love, or Naam.

Therefore, Paltu Sahib prays to God Almighty, and He says, "Please bestow me with Satsang. Because only with the Satsang, I can develop my devotion, and I can move on this Path."

We can see that people have come from so many different walks of life, from different places here, for Satsang. And there is definitely a difference between the Satsang here and the way we face it at home, or the way we listen to Satsang at home. Because there, one has so many other pressures, so many other attachments. The environment is different. Whereas here, one is able to get that benefit by coming in this Satsang. And definitely that has a very deep impact on people. A lot of people carry that deep impact with them, and they make the most of it. They go home and they improve their devotion. And many, many people are not able to take that back with them. They lose that benefit.

Raju sings at 00:43:07

Paltu Sahib, in this second Bani, says, "You sit, and with a cool mind, think who you are, and from where you have come. And having come from where you have come, where have you set your mind? Where have you attached yourself to?"

So, we have to really contemplate on that — as to who we are. Now, we usually identify ourselves with our body. We feel we are this body, and that is our cardinal mistake. That is the crux of the mistake that we do by identifying ourselves with this body. And because of this mistake, Kal and Maya have kept us entangled in this ocean of life and death.

You are not the body. So, you have to very coolly think who you are, and where you have come from, and where you are attached now — where you are entangled now.

So, this thought is what spirituality is. It is about being on this thought, thinking through this, and realizing what the truth is. That is spirituality. If we don't even think about this, then we will never be able to realize the Truth and unfold the Truth.

This body has been given to us for a few days because of the mix of karmas that have been cast upon us. And we are not this body. This has been given to us for a few days. We are the soul which rides this body — which drives this body. And the soul is the son of God Almighty.

Even this physical body has to be cast away when the time comes. We have to leave this. And we don't even have time to think at that time. We have to just leave it as it is.

So, we have to think that when we leave this body with which we are identifying ourselves — we are taking it everywhere along with us, and we are fully identifying ourselves with this body. When this body itself has to be cast away, then how is it possible that all the attachments that we have built around this body, and all the things that we have associated with this body, how are those going to remain with us? So, we will be casting away the very body with which we are associated.

We have to understand that this body is like a vehicle — it's like a car. And now, the car will be stationary — it will need a driver to drive it. Only when the driver sits in the car and he drives it around, the car moves. When the driver leaves the car, again it remains static.

So, like that, this body is just an earthen vessel given to us for a few days. It is the soul which is running this earthen vessel. The moment the soul leaves this, then there is no value for this body.

Everyone gives importance to your body, only because there is a soul inside. It is the soul which is running this body, and that is what is giving it the importance.

The moment the soul leaves the body, nobody is willing to keep that body, even for a second. They want to get rid of that body immediately.

This body is made out of five elements — and those are static elements. They don't move on their own. So, when these five elements have been brought together to make this body, it moves only because of the power of the soul. It is only the soul which is driving this body. And when it leaves this body, again it goes back to its physical, elemental state.

So, one has to understand that you are the soul, and you are the son of God Almighty. And you have come here only for some time. But you should not associate yourself with this body and this world around it.

Raju sings at 00:52:08

Paltu Sahib says, "You have come into this human form, not only now, but for hundreds of thousands of times before. You may have come as a king sometime, or as a mahatma sometime, so, you have kept coming into this world, again and again, in so many different periods as a human. But you have been always deceived by mind and Maya. They have always deceived you in all your earlier human forms. So, now it is time for you to awaken and realize who you truly are and get yourself out of this."

So, Maya has deceived you, your mind has deceived you, so many times. Now at least, you should awaken yourself and realize and try to make effort to go to your True Home — get out of this cycle of life and death.

Whichever part of the world you are in, whichever country you are from, you should always remember that you are from Sat Lok. That is your True Home. So, you should always remember, and keep this at the top of your mind, that you do not belong to this country or this world. You belong to Sach Khand-Sat Lok. And that way, you should go about your life here and do all your duties as you are expected to do. But keep this always in your mind.

Raju sings at 00:55:38

Paltu Sahib says, "You have been wandering so many times in so many lives, and you have been deceived time and again by mind and Maya. Now you have this wonderful opportunity of realizing who you truly are and making an effort to awaken yourself and get out of this cycle of life and death." Because if you don't do it now, then when are you going to do it? In all your previous lives, you have been

wandering again and again. Now you have got this priceless opportunity, so at least awaken now.

So, you have been through your lives so many times. You have enjoyed all these attachments, all these things that the world has to offer. You have, time and again, enjoyed all of this in so many previous lives. So, now, at least, you should awaken and remember your True Home, and be prepared to go to your True Home, and leave all this behind.

So, once you have realized this truth, and if you are able to make a firm resolve, if you are able to dedicate yourself to getting free from all of this, then you will be able to free yourself.

Raju sings at 00:58:49

Paltu Sahib Himself, now says, "If you have past impressions, then it is because of these past impressions that when you go in the company of the Masters, and you listen to the Satsangs, you are able to quickly get impacted by that Satsang, and you are able to bring about that transformation quickly and walk on the path that the Masters are showing you. This is because you have past impressions." Because, in the past, you may have done some devotion, you may have met some Masters in your previous lives. So, all those impressions help you in better assimilating what the Masters are trying to tell you in the Satsang.

Where there are these such jivas, such souls with past impressions, for them, within one or two Satsangs, the Teachings given by the Master affect them so much — like arrows — that they are able to just weed out all the attachments from within and cast them away. And then they are able to quickly follow on the Teachings of Master.

So, such people with past impressions quickly follow the Teachings of the Master, and they also rise faster spiritually. They get experiences and they go within faster. That is also because they have lesser burden of karmas that they carry because of previous devotions that they have done.

Otherwise, for a jiva to rise above the burden of karmas is very difficult. And it's not one life — the burden of karmas of one life — but millions of previous lives. That jiva is burdened by all of that. And, therefore, when that jiva sits in the Satsangs, he understands the Satsangs — he likes the Satsangs — he wants to follow what is being said, but he is unable to do so. And when he follows, he also tries to do his meditation, he tries to do his Simran. But instead of doing the Simran given by the

Master, he does simran of this world. He is not able to get himself out of or elevated from this burden of karmas that are cast upon him.

Raju sings at 01:03:52

Radhaswami.

19

Meditation Talk

07 Aug 2025 – Morning

For People With Past Impressions Whatever The Masters Say Affects Them Immediately — And That Spark Hidden Inside Turns Into A Raging Fire, And They Get Transformed Very Quickly

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Bhai Lehna had past impressions, and that jiva — Bhai Lehna — became the Successor to Guru Nanak Sahib.

He was earlier a devotee of a deity goddess, and he used to go there — the temple — was at a distance. He used to pay the fare for his fellow villagers and himself, and they would visit that temple.

On one occasion, he was taking about thirty-five people with him, and they were going towards the temple. Guru Nanak Sahib's ashram was on the way.

When they reached the ashram, the Satsang was going on, so all of them sat for the Satsang. And after the Satsang, they had langar there. Then, the others told Bhai Lehna, "We have to go a long distance, so let us leave now."

So, when others insisted that they should all leave, Bhai Lehna had been quite impressed by the Satsang, and all the statements of Guru Nanak Sahib had hit him like an arrow, and he did not want to go to the temple. So, he told all the others to go and take the darshan of the deity and come back. And on their way back, after about seven days, they should come and take him also, and then they could go to the village. So, he gave everybody fare to travel, and he continued to stay there.

He continued to stay at the ashram, and he was doing seva there. He used to listen to the Satsang and do seva. So, continuously, he was doing that, and that brought about a transformation within him.

After seven days, after all the others returned, they came to the ashram, and told him, "Now, it is seven days, so let us now go back to our village."

When they asked him to go with them, he refused, and he said he would continue to stay at the ashram. And thereafter, he never returned home. He stayed at the ashram itself, and there was such a transformation within him that he continued to stay with Guru Nanak Sahib

Once, Guru Nanak Sahib was going to some place for giving a Satsang, and there were about four or five other sevadars. And along with them, even Bhai Lehna was going.

On the way, while going towards the Satsang, there was a small, dried-up creek, and there was a lot of wet loose soil there, and they could not cross that. So, Guru Nanak Sahib suggested that some stones be put in that soil so that He could step over those stones and then cross over.

So, everyone started searching for some bricks, or stones, or something to put for people to cross over. But Punjab is such a fertile place that you hardly get any stones or rocks there. So, they kept searching.

Meanwhile, Bhai Lehna was waiting with Guru Nanak Sahib, and he grew impatient. He felt, "It is not right to make the Master wait for so long." So, what he did was, he lied down prostrate on the wet soil, and he told Guru Nanak Sahib, "You please step over me and cross."

So, Guru Nanak Sahib stepped over him, and He crossed over to the other side of that dried-up creek. When He did that and Bhai Lehna got up, all his clothes were all soiled, and he also went over to the other side.

Then Guru Nanak Sahib hugged him, and He said, "You are a part of my body. So, you are part of my ang." That is how the word 'ang' came. Ang means 'body'. And that's how the name Angad Dev Ji came to him.

He had a lot of humility, and a lot of love and affection for Guru Nanak Sahib. He was very humble. Though he was from a very well-to-do family, he did all the seva there in the ashram, and he humbly did everything. So, eventually, Guru Nanak Sahib made him the Successor for doing the preachings of Sant Mat.

When the people with past impressions go in the company of the Masters, then whatever the Masters say, that affects them immediately. And that spark, which is

hidden inside, that spark turns into a raging fire, and they get transformed very quickly.

* * *

So, the atmosphere is quiet and we should make the most of it. Let us close our eyes and sit for meditation.

20

Meditation Talk

07 Aug 2025 – Afternoon

Those Who Have Gone Inside, When They Talk, Their Words Also Become Very Attractive — Because They Have Manifested The Master Within

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The human body is made in a very special way by God Almighty. Within the human body, He has kept all the planes, all the Creation that He has made. And He Himself is residing within this human body.

The Masters explain the path of going back and manifesting God Almighty. They tell us how to go within this human body — and inside, to follow the path and go back to God Almighty.

So, God Almighty resides within, and even the Master and the soul are also within this human body. Even Kal and Maya, they are also inside this human body. Everyone has a different location, but all of them are within this human body.

There was a very nice mahatma here, about ten kilometers away from this place. His name was Narayan Tata, and he used to earlier sell bangles. He used to carry bangles and sell them.

Once while he was returning, after the sale, he was carrying the remaining bangles with him — and he was also carrying grains. Because in those days, cash was seldom used. It used to be a barter of grains with bangles. So, he was carrying some grains, and he was carrying the remainder of the bangles.

On the way back, he stopped by. As there was a Mahatma sitting below a tree, he also went to meet that Mahatma. There was a discussion between them, and at the end of that discussion, he asked for initiation from that Mahatma.

When he was initiated, Narayan Tata started feeling, "I just asked for initiation, and I just got it like this — with a little bit of discussion." So, he was wondering whether there was really any power in that meditation and in that initiation that he had got.

So, Narayan Tata asked that Mahatma, "You have given me the mantra, and I will repeat it. But how will I know that I have manifested the power of that mantra?" So, that Mahatma then looked around, and he saw a white pebble nearby, and he gave Narayan Tata that pebble. He said, "You keep this in your mouth, and you do your simran. And when the power of the mantra is manifested, this pebble will automatically become a rock candy."

So, he was given that pebble, and told, "The moment you will manifest the power of the mantra within, this pebble will become like sugar. It will become like rock sugar inside. Then you will know for yourself."

Now, he was very curious to get started on that practice. So, he didn't go back home after that. He just left that sack of grains there, and he left the bangles there, and he went in search of a place.

So, nearby, he walked in the hills, about three kilometers, and in the hills, there was a cave. Inside the cave, there was a small temple. So, he sat there for doing his meditation and his Simran. He didn't bother to see whether there would be water, there would be food, or who would provide for him, or whether he should inform those at home, and whether they would be waiting for him. He didn't bother about anything, and he straightaway started his meditation and doing his simran.

Now, this continued, and he was not bothered about any other thing. But it so happened that there were two shepherds, two small boys, who used to go there to graze their animals — their goats and cows.

They noticed that an old man was sitting in that cave, and they were wondering what he may be eating. Because there was no food around to eat.

So, one of the boys used to bring a jar of milk. He would cover the jar, and he would keep it outside. And whenever Narayan Tata would go out, he saw that jar, and when he picked up the lid of that jar, he saw there was milk and he drank it. Again, he put the lid back.

This process continued. Every day, that boy would bring a jar of milk for him. And he survived on that milk, and he continued doing his meditation.

That way, three years passed. He was continuously doing his simran and continuously doing his meditation. And after three years, finally he was able to focus his attention at the Eye Center and manifest his Master and manifest the Holy

Sound Current and Jyoti. When all of that happened, he noticed that, indeed, that pebble was now tasting like sugar, and it was like a rock candy inside.

Now, he wondered whether it was only that pebble which was tasting like sugar, or any stone or pebble would taste like sugar? So, he started tasting other pebbles that were around — other stones that were lying around. And, indeed, everything was tasting like sugar.

Now, these two boys who were there, they also noticed, "What is this old man doing today? He seems to be putting all stones in his mouth." So, they went to him. And when they came, then he gave them also stones. He gave them pebbles. And when they put the pebbles in their mouths, those also became sugar. That was because he had that power by then, as he had manifested his Master inside and the Sound Current inside.

So, just by coming to the seventh center and opening his Third Eye, he became a Mahatma there. And today, there is a very big temple there, and there is a very big place there. And thousands of people come there, and they are given free food there.

Therefore, if one has faith in the Master, and with full dedication, if he follows the instructions of the Master and does his devotion, then the Master is not far away anywhere. He is very near. He is within you. And He will then shower His Grace and have you manifest that Holy Sound Current.

So, that way, if you do it with a firm resolve and you dedicate yourself, and with all your mind and focus, you do your Bhajan Simran, then you will also be able to manifest the Radiant Form of the Master within.

* * *

In 1973, when I was in Mumbai, I met with four such people who had manifested the Master within. They were all initiates of Somanath Baba Ji.

When they would meet, they would all talk about the greatness of their Master. And it used to be very pleasing to listen to what they had to say. This discussion would go on late into the night, and they would keep talking, filled with love and affection for their Master. Those who have gone inside, when they talk, their words also become very attractive. Because they have manifested the Master within.

We see so many of different practices – Ashtanga Yoga, and pranayamas, and so many other austerities, etc. — people take thousands of years to sit and try to rise

within. And at best, they are able to get some mystical powers after some time. It takes a very long time for them to master those practices.

But instead, in Sant Mat, the Masters give us a very easy way to realize one's self. And if we do that with love and affection, and we are continuously doing the Simran all the time, and we have that love and affection for the Master, then we are also able to go within quite easily. It doesn't take very long to go within. It's not a matter of whether it is a few days or a few months or a few years, it can happen any time when we are able to bring about that love and affection within us towards our Masters, and we do our Simran with full focus and dedication.

If we imagine a tank, which has many taps, and we open all the taps and allow water to come out from all the taps — suppose we have about ten or fifteen taps — then the flow of water is going to be slow for the water to flow out. But if we keep all the taps closed, and only open one tap, then that water will flow very fast.

It is in the same way that we focus our love and affection. When we have scattered that love and affection in this world for our family, for our friends, for our house, for our possessions, for our farm, and so many other things, we have opened all those taps and love is flowing to all of these areas.

But instead, if we focus that love and affection to the Master with full dedication and a very firm resolve, then it's only one tap and the water will flow very strong — love and affection will flow very strong towards the Master.

* * *

Okay, the time is good. Let's make the most of it. Let's close our eyes and sit for meditation.

21

SATSANG

07 Aug 2025 – Afternoon

You Come From Sach Khand — You Are Living, Perennially To Infinity, In The Lap Of God Almighty, And You Are Enjoying The Rain Of Nectar, Which Happens All The Time In That Place

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The paathi sings the Bani of Swami Ji Maharaj...

Raju sings at 00:00:14

This is the Bani of Param Sant Satguru Swami Ji Maharaj. So, Swami Ji Maharaj was a great Saint Who hailed from Agra, and He came from a very rich well-to-do family who were moneylenders in Agra. They used to lend monies to a lot of developers. His parents had taken initiation from Tulsi Sahib.

Tulsi Sahib used to often come to their house, and He was the Master of his parents. So, Tulsi Sahib belonged to the Peshwa family from Maharashtra, from Pune. He had taken to spirituality, and his brother, Baji Rao, was also a great warrior in the Peshwa family.

Shyam Rao was his earlier name in the Peshwa family, and he was the elder son. Though his father was trying to bring him into the administration, he wanted to take to spirituality. He was inclined there, and at the age of nineteen, he managed to get away from the family and all the other administrators.

So, he left all his clothes there, and only in his inner wear, he left from that place, and he roamed the breadth and length of the country. Finally, he settled in on the Alighar Jela in Hathras — a place near Agra.

He used to be like a yogi — and people used to call him a yogi also. He got the name 'Tulsi Sahib' there in Hathras.

So, Swami Ji Maharaj's parents were initiates of Tulsi Sahib, and it is with the blessings of Tulsi Sahib only that Swami Ji Maharaj took birth in the family.

Once it so happened that it was summer, and in the afternoon, all the ladies of the house, were all working. All these people used to wear khadi clothes in those days. and they were sweating, and their clothes had got soiled also.

It just so happened that Tulsi Sahib walked into their house. And when they saw Tulsi Sahib, all of them flocked around Him, and they forgot that all their clothes were stinking. So, they all came and sat close to Tulsi Sahib.

One of His gurumukh disciples, Girdhari Lal, used to always accompany Tulsi Sahib. So, when he saw that all these ladies had come wearing very smelly clothes and stinking, he admonished them. He told them to keep away, because their clothes were stinking. He told them, "Keep a distance. All of you have just gathered and flocked around Tulsi Sahib in these stinking clothes."

So, Tulsi Sahib lovingly told him, "Girdhari Lal, you are only being able to smell the stink on their clothes, but you are not getting the fragrance of their love." He told Girdhari Lal, "They all have forgotten about that stink, and they have come in their love, and they are sitting here. You are not able to smell the fragrance of that love. So, next time, don't say this again."

Swami Ji Maharaj had two gurumukh disciples — Jaimal Singh Ji Maharaj and Saligram Ji. Saligram Ji was a very learned person, and he was the postmaster general of Uttar Pradesh. So, he was quite learned, and all the Banis of Swami Ji Maharaj had been written by Saligram.

He was a brahmin, Saligram Ji, and Jaimal Singh Ji, was a jaat*. He was a farmer.

** A member of an agrarian community in northern India*

Saligram Ji has written all the Banis that we read of Swami Ji Maharaj. He has also written five very large volumes on the love and affection, and they are quite voluminous writings that He has done. In fact, the preaching of Sant Mat grew substantially after the writings of Saligram Ji, because He has explained everything in a very simple and straightforward language.

So, it is these two — Jaimal Singh Ji Maharaj and Saligram Ji — Who did the preachings of Sant Mat and spread the Teachings quite a lot. Saligram Ji also used to go to Allahabad. And there, there were a lot of students, college students, who were His disciples. So, He went, and He used to often do the preachings there. And

in a lot of northern parts of India, He did a lot of preachings. And Jaimal Singh Ji Maharaj returned to Punjab, and from there, He did the preachings of Sant Mat.

That is why the preachings and the knowledge of Sant Mat spread after these writings of Saligram Ji.

In this Bani, Saligram Ji says, "Go to your own place, your own house. You are entangled elsewhere." He says, "You return to your country. This is not your country; this is not your place."

All the Saints and Mahatmas have said the same thing. They have said, "This place, this world, doesn't belong to you. You are not from here. You are from elsewhere. This belongs to Kal and Maya. Here, this is a place of life and death. It is a place of joy and sorrow. It is a place of the sun and moon, and this is not where you really belong. You come from Sach Khand. That is in the lap of God Almighty. And there, there is no joy and sorrow. It is eternal bliss. There is no sun and moon. There is no day and night. You are living, perennially to infinity, in the lap of God Almighty. And you are enjoying the rain of nectar, which happens all the time in that place. You are in perpetual bliss."

So, that is your true country. That is where you belong, and this is not the world where you belong. This place is a place where Kal has made karma the main crux. So, everything revolves around karmas, or the doer. And all of that determines your life and your death, and all your experiences that are here in this world.

Therefore, He says, "This is not your world. You are not the body, you are the soul, and you belong to a different place. So, you prepare to go back to your true place.

Raju sings at 00:17:04

Swami Ji Maharaj says, "You should prepare to go back to your True Home. Why are you entangled here in this ocean of life and death, where you are driven by your karmas? Your karmas take you to different lifeforms — sometimes you are an insect, sometimes you are a bird, sometimes you are an animal, sometimes you are a mountain, and you are suffering continuously being driven by your karmas."

So, there is a lifeform even in the mountains, even in the hills. They have life. And these hills also take birth. Initially they are small, and they also grow larger. Then, when they are in their prime, they are one whole mass of rock. As they grow older, that rock starts splitting — at the top, it starts splitting — and their life comes to an end. It disintegrates, and eventually, it comes back in the form of the soil.

So, if we see in Andhra, there are a lot of hills in the form of rocks. There are also lots of rocks. But, if you see in Maharashtra, a lot of hills there have been reduced to mud or soil. These hills and mountains also have life, and they are like a thousand years or more. The soil is so unhappy in that kind of a lifeform. And we, on the other hand, take those rocks and we do deity worship of those rocks.

The people who worship these deities — they worship stone deities — they are reborn in that form — in that form of a hill or mountain or rock, because they have been continuously praying for that. Those are the type of people who are born in the form of a hill or mountain.

In the mythology, there is the story of Vindhyachal mountain. The Vindhyachal range is in the northern parts. It's in the middle of India. And the story is that Vindhyachal started growing. And it kept growing and there came a stage where it was blocking the path of the sun. So, on one side, there would be complete darkness, and on the other side, there would be light.

So, the gods and goddesses also got worried that this would not be appropriate if Vindhyachal grows like this. So, they went to Brahma, Vishnu, Mahesh, and they pleaded to them that they should convince Vindhyachal to not grow any further and reduce in height. But Brahma, Vishnu, Mahesh, refused to do that because they said, "Vindhyachal was a rishi in his earlier life, and he was a very attained rishi, having done a lot of austerities. It is only because of a curse that he was cursed to become a mountain. So, it won't be possible, and he won't listen to us."

Then they all thought, "What is to be done?" Finally, they decided that they would go to Rishi Agastya. Rishi Agastya was one of the most austere rishis. He had done the highest degree of austerities, and he was most respected by all the other rishis. So, they felt, "If we go and request Agastya, and if Agastya tells Vindhyachal, then perhaps this problem may be solved."

So, they all went to Agastya, who was sitting in the mountains, and they requested Agastya, "This thing has happened, and Vindhyachal's height is increasing so much that it is obstructing light. And somehow, we have to request him to stop doing that."

Agastya felt, "Okay, if it is going to help humanity, then I will have to do it." So, he said, "Okay, I will see what I can do."

So, when Agastya started walking down towards the southern parts of India and came to cross Vindhyachal, Vindhyachal bowed down to the feet of Agastya to pay respects to Agastya Rishi.

When Agastya Rishi saw that, he blessed Vindhyachal. But he told him, "Look, I'm going to go to the south and come back. You are bent down, so that it's easy for me to go to the south, but if you rise again, I will find it very difficult to come back. So, you stay in this position and let me go to the south and come back."

So, Vindhyachal humbly agreed, and he stayed bowed down to Agastya. That's how the height of Vindhyachal remained at the lower level, as it bent down, to pay homage to Agastya.

Agastya then crossed the Vindhyachal range and came to the southern parts of India, where he settled in Karnataka. In Karnataka, there is a place called Agyasini. That is the river of Agyasini that flows at about one and a half kilometers distance from the sea. And there is a tunnel which goes between the sea and the river. Agastya used to stay in that cave, that tunnel. And he used to go and to bathe in the Agyasini River.

Agyasini, the name, means 'the river which gets rid of all the sin'. So, he never went back to the north. After that, he continued to stay in the south.

Raju sings at 00:29:41

Swami Ji Maharaj says, "You go back to your True Home. And for doing so, you collect the treasure of your Master. The Master has given you the treasure of Naam. So, you collect that treasure. And when you collect that treasure, that treasure will help you to go back to your True Home. It will help you to get back to your True Father. And it will help you to get free from this bondage of life and death."

So, we should start collecting that treasure of Naam. Here, we are lost in collecting the treasures of this world, which we have to leave behind. But that treasure of Naam is going to help us rise above this ocean of life and death and go back to our True Home.

A devotee has to focus and try to collect that wealth of Naam. He has to keep on collecting that wealth of Naam. And the more wealth of Naam he gets, the more successful he will be on this path of spirituality.

If you have that wealth of Naam, if you have collected that wealth of Naam, then the Master also tells you a few days before your death — He may come and tell you two

days before your death that, on such and such a day, you are going to have to leave this body— at such and such a time, you will have to leave this body. So, that is the power of that wealth of Naam which you collect. That is such a great reward. Because when the Master comes and informs you, that you have to leave this body and go, then He manifests that Holy Sound Current within you. He manifests that Light within you. And when the mind sees that Light and gets connected with that Holy Sound Current, it is so intoxicated in that, it is ready to kick off all the other attachments of this world. So, it happily gets rid of all the other attachments and gets focused on that Holy Sound Current.

So, for those people who sit for meditation more than two hours, for them at the time of death, when they have to leave this body, they are so happy that it is like a bridegroom who is happy to get married. Their happiness knows no bounds. So, they are very happy at the time of death.

If we see the worldly people, they are very sad at the time of death, because they have to leave all these attachments of this world and all the things around, and all their belongings, which is very difficult for them to leave.

But for a satsangi who has done that meditation, and who has the Sound Current manifested, for him to leave all of this becomes very easy, and he is very happy to leave this body and go within.

I know myself of a devotee, of an initiate — in fact, I only took him to the Bombay program to get initiated. This person was from Neelampalli, and he used to drink a lot. He had some work, but he used to drink a lot, and he was not really inclined for any spirituality, or any such thing. But it's just Providence that in the last program, there were nearly a hundred and twenty people who registered to come to Mumbai. Among them, nearly twenty people were from Neelampalli. This gentleman also gave his name, along with the other twenty. And most of them wanted to come and see Mumbai. That was their bigger attraction of coming to Mumbai — and taking Darshan. They liked to see the city and roam around.

So, this person also readily volunteered, along with the other twenty people. And actually, when we left for the place, he was drunk also. He had become drunk, and he came along.

So, I took these nearly a hundred and twenty people. We went for the Mumbai program — and this was the last program there in Mumbai. When we went there, after two, three days, we had to give the names for initiations. Sant Ji said, "You give the names for the initiation."

Ours was the largest group there for initiation, and nearly ninety people were there from the people who were traveling with me. So, ninety people gave their names for initiation. So, totally, out of one hundred and twenty people, ninety people gave their names for initiation. And besides that, of course, there were a lot of people from Maharashtra, Gujarat, and other places.

So, what Sant Ji told me was, "Look, it is not possible to give Darshan and have an interview with everybody to decide on the initiation. Instead, after the Satsang, you make everyone stand in a line. And I will come and I will see everybody, and I will decide who is going to get initiated and who will not get initiation. So, I will see everybody and let me decide that."

So, after Satsang, then we all made a queue, everybody stood in a line. And Baba Ji walked past that line and He saw everybody. It so happened that, to everybody, He agreed to give initiation. But when He came to this person, He told this person, "You listen to Satsangs for six more months, and then you take initiation." So, He removed only this person from the line. Everybody else was accepted by Sant Ji for initiation.

Now, this person felt very bad about it, and he told the others in his group that if he didn't get initiation the following day, then he was going to commit suicide. He was going to go on the railroad tracks and cut himself. He couldn't expect to go back without being initiated.

Now, you see, these are also the changes that are happening just by Darshan, this much change came about in the person. Those members came to me, all the group from Neelampalli came and told me about this — that this person was insisting like this. And if something untoward happened, then it would really be a blot on everything that we were doing. So, I felt that I should meet Sant Ji and talk to Him about it. So, I spoke to somebody, and then he gave me time with Sant Ji, and I met Him in the night.

I told Sant Ji that this person was insisting that he be initiated, otherwise he was going to commit suicide. And others also were saying I'm a group leader, so it will also reflect very poorly on me also — that I have brought someone here and he has committed suicide. So, things like that we discussed, then Sant Ji said, "Okay, if you are insisting, I will give him initiation. But just remember, that if he drinks or eats nonvegetarian food, then all that karma is upon you."

So, then I immediately said, "No, no, no." With folded hands, said, "I can't take that kind of a responsibility."

Then Sant Ji thought for a while, and He said, “Okay, never mind. You ask him to come, and I'll give him initiation.”

So, that way, that person also was included in the initiation, and all of them were initiated.

Now, just watch how much that transformation happened in this person. When he returned — when we all went back to Andhra — he did not go back to his house. Instead, he took a separate house to stay, because all the other family members used to eat and drink and they were all harijans, all were laborers. So, he did his labor work, but he never went back to that house. He stayed in his own separate house, and he used to continuously do seva and listen to Satsangs and do Bhajan Simran also.

Whenever there was a program, this person would always go for the daily Satsangs. He would reach before, clean the place, clean the hall, and make all the arrangements every day. So, he would do that. And whenever there was monthly programs in the ashram, he would come one week before. And, then again, he would help by cutting wood, preparing that firewood for the kitchen, and other things. He would do a lot of seva. And this way, six years passed. And he was continuously into this, never drank nor ever ate any non-vegetarian food or anything.

Adi Shesh had come here just now; he just left a day or so back. He is the group leader there. He looks after the Satsang hall. And after six years, this person once called Adi Shesh, and he told Adi Shesh, “I have two photographs — one of Sant Ji, and one of Ram Singh Ji Baba. I will give you both these photographs, because I don't want that these photographs get in the hands of my other family members.”

So, Adi Shesh told him, “Why are you saying this. You are going to live. Why are you saying such a thing?”

He said, "Never mind, you take these two photographs and put them in the hall.”

So, Adi Shesh, accordingly, took the photographs and put them in the Satsang hall.

Now, that night, he did his Bhajan, he slept. He had stitched new clothes for himself. So, next day, morning, he had a bath, he wore those new clothes. He prepared kheer, and he ate kheer also. And then he sat for meditation, and he passed away.

So, such a peaceful way, he passed away. And so much transformation had happened. Not that he did so much meditation also, but he used to do a lot of seva, and he was completely following what the Masters were saying. And that is the kind of transformation that happened within him within only six years.

So, we also should take a leaf from this. We should also make it a point to listen to what the Masters are saying. Because otherwise, we go to Satsangs, we don't pay attention to that, we just listen and leave it from the other ear. We are not internalizing what the Masters are saying and trying to bring it into our life.

So, if we do that, if we follow the instructions of the Master, then at the time of death, we will also have very peaceful transitions.

Raju sings at 00:53:29

Swami Ji Maharaj says, "This color of the world is not permanent, and it is stained. So, you have to wash away this color." This attachment that we have in this world, this love that we have for the world, it is not permanent. That color of this world is different on the inside, it's different on the outside — and it is not permanent. So, we have to wash away this color, this love for this world.

This color we see is so temporary, and there are so many shortcomings in the love that we see in this world. Because if this was permanent love, then old people would not have to undergo so much suffering. They spend their whole lives taking care of their children, near and dear ones. And yet, we see so many old people who are homeless. We see so many old people who are being ignored by their children. One father takes care of ten children and grows them up. But, then all the ten children put together cannot take care of one father. So, that is the way the color of this life is, the color of this world is.

Where the children are rich, they pay old-age homes, and they give donations to old-age homes, and they have their parents stay there.

In Kisan Nagar, we have a very big ashram. Next to that ashram, there is Gita Ashram, which is like an old-age home. The rich people come, they donate around two lakh rupees, and they leave their parents there. So, many times, those old people come to attend the Satsangs, they wear all white clothes, and they are sitting behind. They are in quite a lot of sorrow. They're weeping most of the time. Even if there are facilities, they may get their food, clothes, and stay in that old-age home, but they have been used to staying in their families, with their children, and their grandchildren, and all of the things surrounding them. It must be disgusting to stay

there, but they still like to stay there in the presence of their families. So, they're used to it. And here, when they are secluded like this, they feel very sad. They are saddened that their children have kept them away like this and isolated like this.

So, there is a lot of sorrow that we see, even in this form. So, that way, there are many incidents. I know another incident in Bangalore, but that story is too long, so we'll let it pass now.

So, the children ignore or illtreat their parents. And the parents have taken care of these children in the hope that, when they get old and they are sick, that the children will take care of them.

Kabir Sahib also says, "For an ironsmith, he heats the iron. And for heating the iron, he has a leather instrument which, when it is pressed, it gives out air. And with that air, the iron gradually melts, and it makes a sound of 'hai'. Every time, it makes 'hai, hai' that way." So, He says, "With that 'hai' of an instrument, even the iron melts. The iron also is destroyed by the 'hai' of a simple leather bag."

But here, it is apparent, it is a living person. So, if some living person is unhappy, then how can those children ever be happy?

Therefore, we should be very mindful of how we go about in our lives. None of these possessions and belongings are going to go with us. Only what will go is the good and the bad deeds that we have done — the right and the wrong that we have done — only that will go with us. Therefore, we have to be very mindful of our behavior with everyone.

Therefore, Swami Ji Maharaj says, "The color of this world is soiled, and therefore, you wash it away from your mind." And He says, "You listen to me, and you cleanse your mind of the color of this world."

So, He says, "You take out all that love and affection that you have of this world, and of all of the attachments around it, all the things around it. You get yourself away from this attachment, and instead, focus on the pure Naam, and you have your love and affection towards that."

Raju sings at 01:04:02.

Radhaswami.

We have taken half the Satsang today, the other half will continue tomorrow.

22

Meditation Talk

08 Aug 2025 – Morning

People In This World Are Carried Away By Their Mind, By The Raging Stream Of Their Mind — And That Carries Them Further Into This Attachment Of This World And All The Things Around

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In Sant Mat, the gurumukhs always cross this phase or stage when they are crying out for their Master, and they have very strong pangs of separation from the Master.

I have also passed a phase like this. When we were meditating in the Pahad Ashram in the caves there, we used to sit and, all night, it used to be very dark. And in caves, you know that it is a place for various animals and snakes and creatures. But we had very strong pangs of separation from our Master, and the whole night, we used to cry. We would hardly get any sleep. I could not sleep, and I used to sit in that dark cave, and I used to cry out for my Master.

This is a phase everyone goes through while they are on this Path. And once you are in a phase like this, then the Master is not very far off. He is sitting within you only.

You can see in all the Banis — all the bhajans of Sant Ji — there is so much love and longing for the Master. There are pangs of separation from the Master, and it's full of love and affection that is there in all His bhajans.

Unlike that, the people in this world have love and longing for this world and all the things. They are carried away by their mind, by the raging stream of their mind. And that carries them further into this attachment of this world and all the things around it.

So, if we want true happiness and peace, then Kabir Sahib says, "You should start doing your Simran, because by doing Simran, you will bring about that peace and happiness within you. You will be able to redeem and reduce the burden of karmas,

and you will be able to go within and get that peace and happiness. Whose ever Simran you are doing, you will eventually merge with that God Almighty, if you're doing the Simran of God Almighty.

Unlike that, for a jiva who is entangled in this world, he is doing the simran and the repetition of his thoughts for this world and all the things around it. And he is only more at unease as a result of that. The more he does that, the more uneasy he becomes. Whereas if you do the Simran of God Almighty, of Naam, then that will bring about peace within you.

If we do our Simran and reduce the burden of our karmas, the Master will also shower His Grace upon us, because He is within us. If we are doing our Simran, we are connected to Him, and He gets an opportunity to shower His Grace upon us.

Therefore, you should do your Bhajan Simran every day. You should do your meditation, and you should make a schedule. When you make a schedule, you'll be able to sit repeatedly for your meditation during that time. If your mind is always focused on Bhajan Simran, then it doesn't matter. You don't need a schedule. You can do your meditation. And the rest of the day, you should do your Simran, as much as possible. So, that way, you will be continuously soaked in your Bhajan Simran.

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The time is good and let's make the most of it. Let's close our eyes and get connected to Simran and Bhajan.

23

Meditation Talk

08 Aug 2025 – Afternoon

If You Follow The Instructions And You Do Your Meditation, Then The Master, Who Has Initiated You, Definitely Helps You Out

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In U.P., there was Jagjivan Ram, and he was a cow herder. He had nearly forty cows, and he used to take them for grazing.

So, Jagjivan Ram was a cow herder, and he was a kshatriya by caste. He was about sixteen years old, and he was grazing cows and taking care of them.

Once it so happened that, from the same forest, Bhikha Ji and Bulla Sahib were walking. And when he saw Them — that there were these two Mahatmas that were walking — he went to Them.

When They saw that this boy had come to Them, They had a habit of smoking tobacco in a chillum, and that needed some fire.

So, in northern parts of India, and in U.P. especially, a lot of people used to smoke a chillum and smoke tobacco. And that tobacco used to be processed in jaggery. When it was lit, the smoke would go through some water and get filtered. So, it was not very harmful for health. But they used to, nevertheless, smoke that chillum.

When They saw this boy, and They saw that he had a number of cows, They felt that, definitely, he would have some fire at home. Because to keep the milk warm and hot throughout the day — otherwise, it would get spoiled — people used to keep it under a low flame. That flame would be of dried cow dung, which would be lit and that would keep the milk hot throughout the day.

They felt, "He will have some fire at home, definitely — having so many cows." So, They asked him.

They gave him that chillum, and They asked that boy to go and put some fire in that chillum. That fire would be below that pot of milk which would be heated.

When Jagjivan Ram took that chillum, he went to the kitchen of his house. There, there was a large pot of milk which was boiling in that fire. He took some fire and put it in the chillum. But then he saw that full pot of milk was all full, and it was nice and boiling. And he felt, "It won't be appropriate to just give fire like this. Instead, I will give them some milk also to drink, and then they can have Their chillum."

So, he found a pail there, and he dipped that pail in that pot of milk and covered it — so that no one in the family would know — and he took that pail of milk, along with the chillum with fire.

Jagjivan Ram took that pail of milk, and then he offered it to the two Mahatmas — Bhikha and Bulla Sahib. They were very pleased to see that he had, indeed, offered milk and brought that fire.

Now, while They were sharing that milk and having it in Their own cups, Jagjivan Ram was thinking quietly that he had taken that pail of milk from that pot at home. What if the family members would find out? So, he was scared, and this was what he was internally thinking.

Now, Bulla Sahib introspected, and He found out. He was clairvoyant, and He told Jagjivan Ram, "Look, when you give something to Mahatmas, it never reduces. It always increases."

Jagjivan Ram was a very innocent boy. So, he said, "Okay, wait. I will just go and check." And he ran back to his house to see whether that milk had increased, because They had said, "If you give to Mahatmas, then it will not reduce." And indeed, when he went and saw in the kitchen, the milk was overflowing from the pot. So, he ran back to the Mahatmas, and he said, "Yes, indeed, it has increased." And he bowed down to Them.

Now, Jagjivan Ram had past impressions. And whenever there are past impressions, the Saints Themselves bring that soul into Their fold. So, Jagjivan Ram asked Them to give him initiation.

So, both of Them made him sit, and both of Them gave him initiation. And after initiating, Bhikha Ji, He was a brahmin, He tied a red string around his right wrist. And Bulla Sahib tied a black string on his left wrist. So, that way, both of Them tied

two strings. As a brahmin, Bhikha tied a red string, because Bulla Sahib had tied a black string.

Jagjivan Ram, thereafter, continued to do his grazing, etc. But after a few years, he sat down for meditation, and He became a fully attained Saint. His Bani is also sung in Sant Mat and explained in Sant Mat. So, He became a great Saint from Uttar Pradesh.

And then later, He used to give initiation. And as a convention, they used to tie a red and black string for all the initiates. There were two or three great Saints Who were His initiates, like Charandas Ji and Dhani Dass. They were again great Saints Who were His devotees.

So, therefore, if you follow the instructions and you do your meditation, then the Master, Who has initiated you, He definitely helps you out.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran.

24

SATSANG

08 Aug 2025 – Afternoon

The Middle Of The Third Eye Is As Small As A Sesame Seed —When You See Behind That Sesame Seed, You Will See How Many Eons, And How Expansive, The Space Is Inside

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The paathi sings the Bani of Swami Ji Maharaj...

Raju sings at 00:00:11

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj says, "You surrender at the feet of your Master — and do that as early as possible, because time is moving fast."

The mind often procrastinates. It keeps finding excuses to do the Bhajan Simran and devotion later. Many people think that devotion is something that they will do after they are sixty years old. But that is a deceit of the mind. Because the same mind, which is telling you that, it will do it afterwards, is going to be with you at that time also.

He says, "You surrender to the Master." If we see the devotees who have become gurumukhs, all of them have surrendered to the Master. And only when they surrender to the Master give themselves up to the Master, then the Master also gives Himself up to them. Then He opens up all His treasures, and He provides them with all of that.

In another Bani of Swami Ji Maharaj, He has talked about the benefits of surrender to the Masters. He has talked about all the things that happen when you surrender to the Master. So, in this Bani, He says, "You do your surrender as quickly as possible, as time is passing by."

It is important to have that surrender. Only initially, the Masters tell us to do our Bhajan Simran as we go inside. But once we go there and we manifest the Radiant Form of the Master, then we surrender to the Master. And until we completely surrender to the Master, the Master— or the Holy Sound Current — does not accept us. It accepts us only when we have a complete surrender.

So, we have to surrender completely to the Master — to the Holy Sound Current. And by surrender, we mean surrendering our physical, our mind, and our possessions — surrendering everything to Him. Only then, it is a complete surrender.

In Sant Mat, it is said, "The disciple has to surrender everything to the Master — his mind, his possessions, his body, everything has to be surrendered to the Master." And the Master is such that He doesn't take anything. He doesn't take a needle from the disciple.

This is very important, because we have an ego. In order to cut that ego, we have to avail ourselves of surrender. We have to surrender to the Master.

Raju sings at 00:08:01

He says, "When you go within, you focus your soul — you focus the attention of the soul in the sky and go upwards." But before that, we have to do our Simran, and we have to contemplate on the form of the Master. Only when we are able to do it continuously — that is, we do our Simran continuously — and we are continuously in the contemplation of the Master, then only, we will be able to go within.

When you see that your Simran is becoming continuous, whether you are talking to someone, or you are doing any other thing, when the Simran starts becoming continuous, then you can assume that you are firmly on the Path of going inwards and you will start having the withdrawal to go inside.

So, you have to, therefore, do the practice of the mantra first. You have to practice the Naam given to you. And when you do it continuously, then your mind starts doing it. When your mind starts doing it, it will do it continuously. And when that happens, then the ajapa, or then the Anahad, starts. Then you will hear the Holy Sound Current inside.

Raju sings at 00:10:31

Swami Ji Maharaj says, "You are badly entangled in the net of Kal and Maya, and you will not be able to get yourself untangled from it. Only you can do that by doing the study of the Surat Shabd Yoga." You can only do it when you do your practice of meditation.

So, therefore, Sant Mat is not a path of talking. It is a path of doing. Only when you start doing and following what has been said, then you will be able to get progress on this Path.

Raju sings at 00:12:19

Swami Ji Maharaj Himself says, "The Master, in His Satsangs, He tells us about the truth, and He tells us about this Path, and how to walk on this Path." If we listen to that, then we will be able to get out of this entanglement. But we seldom listen and follow what He is trying to tell us.

So, there is this story that, nearby to a village, there was a temple. And for nearly twelve years, there was a mahatma who was giving Satsangs in the evening in that temple.

Once a person came riding on a horse to the village, and he saw that there was a large gathering near the temple. So, he inquired, and was told, "There is a mahatma, and he is giving a Satsang." He felt that he should also listen to the Satsang. So, he tied his horse, and then he sat down to listen to the Satsang.

When he sat down to listen to the Satsang, he heard the Mahatma talking about why this life has been given to us, and what is the reality, how we are following this duality, and what we should be doing to get out of this duality. So, all that was being talked of by the mahatma.

And then he said, "God Almighty is within us, and the path to meet God Almighty is also within us." So, everything is contained in this human body, and we have to search for God Almighty by going within.

That mahatma was talking about the pangs of separation from God Almighty, and how we should try to spend our time in search of God Almighty. All this affected that person who was listening, and he decided that he had to venture on this path, and he had to try to realize God Almighty.

So, he left from there, and then he went in search of godmen, and he got a mahatma to help him. And he continued walking on this path of spirituality. So, he went in

search of God Almighty, and he roamed from place to place on this path of spirituality.

Like that, several years passed, and after nearly ten years, he happened to come back to this same place — this same temple, where now the gathering was even larger. There were more people listening, and there was a Satsang going on.

So, he sat down to listen to the Satsang. Again, in the Satsang, there was a talk about how one should go within, about the love for God Almighty and the pangs of separation, and similar things were being explained in the Satsang.

So, he heard the full Satsang, and after the Satsang was over, he went up to the Mahatma, and he requested for the mic to be given to him. When the mic was given to him, he addressed the gathering, and told them, "All of you are 'great' souls who are sitting here. I happened to come riding, and I was crossing this place about ten years back. When I was riding by, I came to know of this gathering, and I stopped to listen. When I heard the Satsang, it was like a slap on my face. Because I came to know of the reality — the truth — and that hit me hard. Such that, after that, I have been in search of God Almighty ever since. I have roamed the corners of this country. But all of you great souls are sitting here, and for the last ten years, you have been slapped every day. But you are still resolute in whatever you are doing. So, all of you are great souls sitting here."

So, therefore, Swami Ji Maharaj says, "You surrender to the Master, you follow the instructions of the Master and get colored in the color of the Master. And you will not get another opportunity like this."

Raju sings at 00:21:34

Swami Ji Maharaj says, "In search of God Almighty, why are all of you going from pillar to post? You are going to Mathura, you are going to the Ganga, you are going to different pilgrimages, temples, mosques, and so many other places in search of God Almighty. But He is very much within you, and you don't have to roam around like this. You have to simply follow on the Teachings of the Master and search within."

Raju sings at 00:23:20

He says, "What is the point of going in all the four directions in search of God Almighty? All your efforts are futile, and they are going to get wasted. Instead, you

come to your Eye Center. At the Eye Center, you do your Simran and contemplate on your Master. You will be able to open the door and see the Reality for yourself."

Whoever has been successful on this Path, sooner or later, he has always been following the Teachings of the Master, and he has spent time in the practices, and he has done his meditation, and he has definitely become successful on this Path.

Therefore, you have to contemplate on the form of the Master Who has initiated you, because your account of karmas is with Him. If you go to other Mahatmas, you will definitely benefit by Their presence, by Their Satsang, and by Their Parshad, and by Their Darshan. You will get the benefit of all of that. But you have to contemplate on the form of the Master Who has initiated you.

Masters never die. They have manifested God Almighty, and They are immortal, like God Almighty. In this world, They have assumed this earthen vessel — this body — and this body belongs to Maya. It will have to be left here itself. So, nobody can become immortal in this body. Everyone has to leave this body. Likewise, the Masters also use this body temporarily, and then leave it. Then they go and sit in the Brahm. And from the Brahm, They are protecting all the disciples.

So, They sit in the Brahm, and then They protect all the initiates. And till the last initiate is taken back to God Almighty, They continue to stay in the Brahm. After They take the last initiate to God Almighty, They also stay there with God Almighty. Then They never return.

When our Master leaves His body, we should never get disheartened. We never feel that He has died and He has left us. He is always in and around us. In fact, He's more attentive to us and our needs, because when He is in the physical form, He has to attend to so many other things also, besides attending to the needs of His initiates. But once He has cast away that human body, then He is only interested in His initiates. And therefore, more attention is there with all the initiates.

So, the Masters, when They sit in the Brahm, They take Their initiates, and the initiates are all sent to Sach Khand. And once a soul goes into Sach Khand, it is a place of immortality. Therefore, the soul then never comes back. It remains in that infinite place of bliss.

The Masters, however, stay in the Brahm till They send all the initiates there.

Even now, when you go inside, you can see previous Saints Who have come into this world. Many of Them are sitting there, taking care of Their initiates.

Raju sings at 00:31:20

He says, "When you follow the Teachings of the Master and you do your meditations, you leave your nine doors and come to the Tenth Door, and there, when you open your Third Eye, go within, and you manifest the Sound Current and Jyoti with the Grace of the Master, then you will shed off your duality — that duality which has encompassed you all along. That is shattered. There is no longer good and bad, or good deeds and bad deeds. There is no duality. There is only a singularity there when you are in connection with the Holy Sound Current.

So, we now believe that we are separate, the Master is separate. But when we are connected to the Holy Sound Current, and we develop that singularity, then this duality is shed off. Then the Master and the disciple become one.

Raju sings at 00:33:49

He says, "When you focus the attention of the soul at the Eye Center and you open your Third Eye, then you realize there are two paths ahead of you. On the left side, the path is darker. That is on the left side. And the path which is brighter is on the right side." Swami Ji Maharaj says, "You take the path to your right, which is brighter and takes you to Sach Khand." Because the path which is darker, that leads you to hell. All the hells are on the left side. Many times, even the initiates, who have practiced to go within, they have also gone on the left side many times. Even as an adventure, they have gone inside, and they have got stuck in those hells. And then the Masters have had to come to release them from there and bring them back.

There was an incident during the time Sawan Singh Ji Maharaj also. There was a Bibi Ralli, and she was a very good meditator, and she used to go within. Now, she used to sit for meditation outside the kitchen of Sawan Singh Ji Maharaj. There were other people who used to also do seva there. So, she used to sit by the door for her meditation.

Once it so happened that when she was sitting for meditation and she went within, she thought she would just explore on the left side also — what is there? And she ventured inside on the left side towards hell.

When she entered there, then she was very scared, because she saw the kind of punishments that were being given to different jivas by the Lord of Judgment and all the angels of death. All of them were giving different kinds of punishment. And there were different types of hells. So, she got very afraid there. And then she got

so scared that she was worried that one of those angels of death would catch her and punish her also.

So, she forgot her Simran. And because she forgot her Simran, she could not come back. She was standing there, and outside, at the physical level, her body turned yellow, and she started perspiring.

One of the sevadars noticed. One of the other ladies noticed that Bibi Ralli had become very pale yellow in color, and she was sweating. So, she rushed to Sawan Singh Ji Maharaj and told Him about this.

Sawan Singh Ji Maharaj, when He came and saw, He realized that she had ventured into that path of hell. So, He put His hand on her forehead, and He brought her down.

For ten minutes, she did not say anything. She could not talk, and she was too scared to speak or do anything. Then when the others asked what happened, she said, "Today, I used to, of course, go always on the other path, but I just thought, I'll just see what is there here, and I went inside. And then I was too scared to see all the things that were happening there. And Sawan Singh Ji Maharaj only came and then got me out."

On the left side, the path leads to twenty-seven different types of hells. Hell is not singular. It is not one hell. There are twenty-seven types of hells inside. And depending on the deeds of a person, he is meted out punishments of different types in these different hells. The twenty-eighth is called Pitra Lok.

So, first the soul or the jiva is taken to Pitra Lok. Then, his period of hell is determined, and his karmas are kept aside, and he is sent into the hells. After his punishment is over, he comes back to the twenty-eighth hell — that is, Pitra Lok again. And then, whatever karmas have been kept aside, they are cast on him, and that jiva is sent into the 8.4 million lifeforms. So, that is what happens on the left side.

All the rishis, mahatmas, and Saints, They don't just say all this to fool you. All this is really present inside. One can see all of that inside.

However, nowadays, this doesn't happen, because the Master manifests before you choose that path. He is there to handle you throughout your journey inside. So, the Masters don't allow you to wander away from your path like that.

People talk lightly about hells, and people say that hell and heaven are in this world only, and everything is to be experienced here only. But all that is just hearsay. That only applies to satsangis. This human body is hell and heaven here only for satsangis, because they don't have to actually ever go in hell.

But for the others who don't have the blessings of a Master, they have to go and suffer in hell for the deeds that they have done. So, all those things are not simply stories. All that is real.

Raju sings at 00:45:25

After the Master is manifested, and with His Grace, the Holy Sound Current and Jyoti are manifested. After some time, the soul ventures further up, and it goes through the Bank Naal. The Bank Naal is a tunnel in the shape of an 'N' in the alphabet. So, it first goes up, then it goes diagonally down, and then it goes up again, vertically up. And when it goes through the Bank Naal, the soul comes into the Brahm. That is the next plane – the causal plane.

Raju sings at 00:47:04

After the Brahm, the Master takes the soul further up to Par Brahm. In Par Brahm, there is the Holy Mansarovar, or Amritsar. It is a place of nectar where the soul takes a dip. When the soul dips in that Holy Mansarovar, it sheds off all the coverings it has. It is purified of all the sins and all the deeds that it has done.

There, there is no male, no female. It comes in its true essence. The Master is also of the same essence as Light and Sound, and the soul also comes in its true essence of Light and Sound.

In the Par Brahm, once the soul gets pure, it leaves Brahm behind, and it is in Par Brahm. So, it no longer has a connection with Kal, because the realm of Kal is only up to Brahm. Beyond Brahm, the realm is of Dayal, of God Almighty. There, the soul, after it takes a dip in the Holy Mansarovar, it has the luminance of twelve suns, and it is as bright as that. After that, the soul is called a 'hansa'.

Raju sings at 00:50:22

So, the Master takes the soul further. There is the expanse of Maha Sunn after Par Brahm. It is described as a dark place, because the Masters don't allow the soul to go into Maha Sunn. They take the soul through a different place — a different way — they take the soul to Bhanwar Gupha.

Bhanwar Gupha is a very beautiful place. It is also known as the 'Gate of Sach Khand'. It is a very expansive place, and a very beautiful place.

Each of these places that are being described, they are so huge inside that it would take eons for people to travel through these places. But the soul rides on the Holy Sound Current, and therefore, it rides fast. Inside, it can see all these places for itself. There are lots of souls in each of these places. All those souls again, are of different types. They are altogether different in very large places here. So, it is simply described here. On the left side, when we say, 'the path to hell', that is also a very expansive path, and all the hells are there. When we talk about 'the heavens', that is also contained within our body. That is below the Eye Center. That is, all your gods and goddesses reside there. So, all those heavens, the hells — on the left side, and on the right side — the path to go up to Sach Khand, all of that is contained in these four inches that we call our forehead. In that place, we go through all of this. So, it is a very, very, very strange creation of God Almighty.

That is why the Saints say, "In this Pind is the Brahmand. In this temple of God Almighty —this body of ours — is the temple.* And in this, there is the whole kingdom of God Almighty — in this small space.

** That is to say, within this physical Pind body is the spiritual realm of Brahmand — the physical temple of the body contains the spiritual temple within at the Eye Center*

When we come to the Eye Center, when we look down, we realize how vast it is inside. We see from the bottom up, we see that Vaikuntha — which is the place of Vishnu — it is at the level of the naval. It is such a huge place, and there are so many souls there. People who have done their meditations and gone to Vaikuntha, they are all there.

Like that, when you go further up, you come to Kailash, which is at the level of the heart. That again is a very vast place of Shiva. All these places that we understand now as small chakras, they are actually very, very huge places. It is indeed an extremely unique and strange thing that such vastness is contained inside. Only when the soul travels to Sach Khand inside, it sees for itself the vastness of all these planes. It sees so many other souls. It sees that it is continuously traveling inside, and it wonders how all this is contained in this head — the physical head.

Therefore, it is a very strange creation, and only when you go inside, you come to know of this reality.

Therefore, this body is a very strange creation of God Almighty. For Hriday who was the gurumukh disciple of Tulsi Sahib, he once questioned Tulsi Sahib, "These

places that you are referring to are so huge and so long. The soul may be taking so long to travel." Here, just to go to America, it takes three months by ship. So, these places may be so far away, and it may be taking so long to go there.

Tulsi Sahib told him, "No, that is not true. When you go inside, when you open your Third Eye and you go inside, you will realize that everything is contained in your forehead — in those four inches of space from your Eye Center to the top. And in that, when you go inside, you realize that there is the And, Pind, Brahmand, Par Brahm, Sach Khand, Alakh, Agam, Anaami, all of that is contained inside. And not only this, this is just a straight-line path that we travel through. But when you go inside, you will see that, dimensionally, there are so many other planes, there are so many other Brahmands that are there. There are millions of such other Brahmands. So, you see how all that is created.

That Holy Sound Current, that 'ship', is of God Almighy. And the speed at which it goes, only God Almighty knows. When you travel in that Holy Sound Current only, you know that speed at which you travel.

So, Tulsi Sahib as explained in His Bani, "The Eye, the Third Eye, when you open the Third Eye, in the middle of the Third Eye is a place — it's as small as a sesame seed — so, you look behind that sesame seed. And when you see behind that sesame seed, you will see how many eons, how expansive, the space is inside.

Raju sings at 01:01:15

He says, "With the help of the Master and His Grace, the soul is taken back to God Almighty. It crosses the And, Pind, Brahmand, and Par Brahm, and then it goes to Sat Lok." The Master's duty is to take the soul to Sat Lok, because from Sat Lok, this soul has come — descended — into these worlds. So, He takes the soul back and hands the soul back to God Almighty.

There, the soul stays in Sach Khand for a while. And then, with the Grace of God Almighty, the soul goes further up to Alakh, Agam, Anaami. These are three further planes within. In Anaami, Swami Ji Maharaj says, "God Almighty — He refers to God Almighty as 'Radhaswami' — because He is formless and He is nameless. So He lovingly calls Him 'Radhaswami'." He says, "Radhaswami is there in Anaami." And finally, the soul goes back to Anaami.

Raju sings at 01:04:20

He says, "There, the soul goes and meets God Almighty, and she is filled with bliss."

Radhaswami.

25

Meditation Talk

09 Aug 2025 – Morning

The Secret Behind Gobi Chand's Mother's Advice, 'To Stay In A Very Strong Fort, Eat Very Good Meals And Be Fully Satiated, And Sleep On Soft Beds'

In India, in our country, Raja Gopi Chand was a great king. He was so well made by God Almighty that when he would eat a paan, his skin was so transparent that one could see it in the stomach also. He had sixteen hundred queens, and fifteen hundred concubines.

His mother was a widow, and she was a devotee of Jalandhara Nath. She used to stay in the chambers on the first floor. And in this palace, they would bathe Gopi Chand in the garden. All his wives would come., and they would squabble with each other and fight with each other to bathe him. Someone would apply soap, someone would put water, they would have a lot of fights over each other to bathe him. There used to be full chaos. His mother used to watch from the top, and she used to feel quite sad that Gopi Chand was lost in all of these things.

Once she was standing on the balcony and watching, and this whole scene was playing out below. A tear came from her eye, seeing the condition of Gopi Chand, and that tear fell on Gopi Chand.

Now, Gopi Chand was having a bath in cold water. So, when that warm teardrop fell on him, he immediately noticed and looked up. When he saw that his mother had tears in her eyes, he felt, "I am such a great king, emperor, and yet, I see that my mother is saddened for some reason, and she has tears in her eyes."

So, he ran up to his mother, and he asked his mother as to who had hurt her, and whether someone had said something, or why she was feeling so sad?

When he asked his mother as to what was the cause for her sorrow, she said that, no indeed, nobody had said anything to her, but she was feeling very sad, looking at

his condition and the way he had got carried away by all these women in his life. She said, “Your father was greater than what you are. And yet, he is no more with us. He has left this palace; he has left everything. So, I feel sad that you're wasting away your life in all of these frivolous things.”

When she said that, he asked her what is it that he should be doing? And then she said, “You should take to spirituality. You should spend your time, your precious time, and do something spiritual.”

Now, with that one sentence, he was transformed there. He decided to leave his kingdom. He decided to leave the palace and go out in seeking spirituality. And she had advised him that he should go to Jalandhar Nath. Swami Jalandhar Nath was her master.

So, he left everything. He got rid of all his palace robes and wore a simple dress and went to Jalandhar Nath.

Now, when he went there, Jalandhar Nath was a yogi, and he recognized that the king had come — Gopi Chand had come. And he asked him as to what was the reason for his visit.

Gopi Chand said, “I want you to give me initiation. I want to follow this path.”

In those days, yogis didn't initiate in such a simple way. They had conditions, and they first judged and then only decided.

So, Jalandhar Nath Yogi told him, “I will not give you initiation just like that. Before I give you initiation, you’ll have to fulfill all my conditions.”

So, Gopi Chand said, “I am willing to do all of that.”

He said, "Okay, you stay here.” For the next five to seven days, he showed him all the conventions of the place and how he was to meditate, and all the things like that. Then he told Gopi Chand, “You have to now go to your palace, and you have to ask for alms from all the people that you know in the palace. Everybody has to give you alms. You get those alms. Once you have humbly submitted like that, only then I will accept you and give you initiation.”

The master told him, “Go and collect alms from all the people you know in the palace.” So, he went towards the palace. He carried two bags on each side on his shoulders. And along with him, another eight to ten disciples also went, because

they knew, "If he is going to ask for alms in the palace, obviously he is going to have a lot of wealth being given to him, and we'll need people to carry it back."

So, when he went and reached the gate of the palace, he shouted out and he begged for alms. When the women, when his wives saw from the top that Gopi Chand had come, their husband had come and he was asking for alms, all of them came down and they surrounded him. And they asked him, "What has happened?"

He said, "I have gone to my Master, and I have come to collect alms from all of you."

So, they all were in tears, seeing his condition, as he was wearing yellow robes and he was asking for alms. He had this utensil in his hand in which he was asking people to place their alms. So, they all started crying.

But he said, "I don't have time for all of this. You please give me alms, and I have to follow the orders of my Master."

So, they all felt, "Now, if our husband is in this state and he's asking for alms, what is the point of wearing all our ornaments? For whom are we dressing up? And who are we trying to impress?"

So, they all immediately took out all their precious ornaments and started giving them as alms. And that way, lots of ornaments were given to him. Imagine that sixteen hundred wives were there, so the kind of ornaments that came, he used all the other disciples to carry the ornaments back to the ashram.

So, they carried — and came again with fresh bags. That went on. At the end of it, when he had met all of them and taken alms from all of them, he finally went to his mother. And his mother was sitting in meditation.

Now, she was an attained soul. She used to go within. And only when someone is of that order, only a mother like that will tell her son, who was a very proficient king, to go and take to spirituality.

When he met her, he bowed down to her, and he asked for alms. She was very happy that he had indeed gone to Jalandhar Yogi, and he had asked for initiation, and he had followed his instructions and come to her.

So, she told him, "Look, you have already got a lot of alms, and if I give you some more ornaments and some more riches from my place, it'll go back to the ashram. But I would like to, instead, give you three suggestions. And you have to be very

mindful of the suggestions I give. You should always stay on and live on those suggestions." So, he begged her to give her suggestions.

She said to him, "First thing is that you should stay in a very strong fort." So, that was her first suggestion. The second suggestion was, "You should eat very good meals and be fully satiated." And her third suggestion was, "You should sleep on soft beds."

All these three suggestions which she gave made him very annoyed and very angry. And he said, "What are you talking, mother? You firstly told me to take to spirituality and go in the jungle. And now you are telling me, you stay in a fort, you eat good food, and you sleep on soft beds. I have left all of that. Now, I'm staying in the jungle."

So, when he got annoyed and he told her, his mother told him, "Look, you have not understood what I'm trying to suggest. What I mean by these suggestions, when I say, 'you stay in a strong fort', I'm trying to tell you that you should try to stay within the teachings of your master. Whatever he tells you to do, you should stay within that, the 'fort' of his teachings. Then, you should do your meditation. For days together, you should spend doing Simran and doing your Bhajan and meditation and contemplation. And then, when you feel very hungry and you are not able to resist, then whatever you get from your master, whatever you get from the ashram, that food will be tastier than the best of the sweet meats and food of the palace. So, then you eat that food, and you will get the best taste in that food. And when you do meditation like this for two days, or three days at a stretch, and when the sleep disturbs you and you are not able to sit any longer, then you can sleep and lie down wherever you are sitting for meditation, and you will get such nice and sound sleep, which is not possible on the softest of mattresses. This is what I mean, that you stay in a strong fort, eat the best food, and sleep on a soft mattress."

So, after that, he bowed to his mother, and he went back to Jalandhar Yogi. And there, Jalandhar Yogi saw, "Indeed, he has humbly done what I have suggested." And then, he gave him his initiation.

Later, Gopi Nath became a good yogi. He is known in the history of India to be a good yogi and a spiritual leader.

In those days, these were the two prominent preachers. One was this Macchinder Nath, and Goraknath — that was more to the south. And in the north was Jalandhar and Kanik. So, these were great masters, they were great yogis, and Gopi Chand was an initiate there of Jalandhar Yogi.

So, I have just told you this story in short. Actually, the story is very long, and if I start that, then it'll take the whole session.

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So, the time is good and the atmosphere is quiet. So, let's close our eyes and sit for Bhajan Simran.

26

Meditation Talk

09 Aug 2025 – Afternoon

Vireh Is A Phase That Everyone Goes Through — Saints, All The Devotees, Satsangis, Go Through This Phase When They Cross Par Brahm, Up To The Time They Reach God Almighty

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It is said that when Guru Nanak Sahib had very strong vireh, or the pangs of separation from his Master, the attention was focused inside. And at that time, He did not feel like eating anything. So, He was not eating, and He became very frail in fifteen days. His father felt, "There is some illness that he is suffering from." He had influence with the king's secretariat, so he got one of the vaids, one of the doctors who were attending to the king, to come and take a look at Guru Nanak Sahib.

So, that vaidya used to come. Sometimes he would come daily — sometimes, after two days or three days. He would look at the pulse of Guru Nanak Sahib, and accordingly, he would give medicine to Him. But then the medicine was of no use, and Guru Nanak Sahib's condition continued as it was.

But this was not an illness. It was not a physical illness. It was a spiritual state of mind, where he was not eating and had become frail. The medicine of the vaid was not working. So, the vaid used to keep giving Him different medicines, but they were of no use.

Once Guru Nanak Sahib got annoyed, and He told the vaid, "You are coming and giving me different types of medicines, and you are sometimes telling me I have different conditions, but all that is not true. So, you take all your bags, medicines, and everything, and leave from here."

When He said this, and He spoke like this to the vaid, His father got very annoyed. Because he had taken a lot of difficulty in getting a good vaid to attend to Guru

Nanak Sahib. So, he felt very annoyed. So, his father then cast Him out of his house, and he told Him to leave the house.

Nanak Sahib, in that condition, could barely walk. So, slowly, slowly, He would walk. He would fall sometimes, and then again, lift Himself and walk. Somehow, He went to His sister's place — her name was Nanaki. He went to her.

Nanaki, of course, knew the condition of Guru Nanak Sahib. She knew that this was all because of the spiritual path that He had taken. And she started doing seva of Guru Nanak Sahib and taking care of Him.

Now, Guru Nanak Sahib was in this vireh, He was having these strong pangs of separation from God Almighty. This is a condition that everybody, all the devotees, have to go through when they cross the Par Brahm. And till the time that they meet and manifest God Almighty, they have these very strong pangs of separation from God Almighty. That only gets satisfied when the soul meets God Almighty.

In this condition, the jiva doesn't feel like eating anything. The soul is so much in love with God Almighty and has such a strong pang of separation from God Almighty that it doesn't bother to eat or do any other thing until the time that she manifests God Almighty.

Once that manifestation of God Almighty happens, then things cool down, and then it becomes like normal again. So, after that, Guru Nanak Sahib became fine again physically, and He then started the preaching of Sant Mat.

So, this is a phase that everyone goes through. All the devotees, all the satsangis, they go through this phase when they cross Par Brahm, up to the time that they reach God Almighty.

Nanaki's husband used to work in the ministry of the king, and he felt that Nanak Sahib should also get some job. So, he requested that a job be given to Guru Nanak Sahib. The king was a Muslim king, and when he saw Guru Nanak Sahib, he felt, "He looks like a fakir." So, he gave Him a job to take care of the warehouse where rations would be given out to poor people. So, He was made in charge of giving out those rations.

When He got this job for the king to distribute these rations of grains to the poor people, He was made in charge of the godown* and He used to give this food to everybody.

** This is a British term for warehouse commonly used in India and is not found in American English*

Once it so happened that He was connected within, and when He was counting — in Hindi, it is 'barah' and 'tera' — means, twelve and thirteen. Thirteen, when you say 'tera' in Hindi, also means 'yours', or 'Yours', as in God Almighty. So, He then forgot about everything, and He started giving and counting only 'tera', 'tera', 'tera', 'tera', He started giving to everybody.

So, people started getting unlimited rations. Whoever could carry as much rations as possible, they would carry and go. More and more people came to know that, and said, "Nanak is giving rations. Let's go and collect." So, everybody started taking all rations. And that way, the gunny sacks would get emptied and the sacks would be thrown aside. And new sacks were opened. So, that way, just in a few days, the godown got emptied.

News of this reached the king. Some people complained, "You have kept a nice person on the godown. He doesn't know to count after thirteen, and he just keeps giving."

So, the king was thinking, "Maybe someone is trying to just do some slandering here against Guru Nanak, or maybe it's a real complaint. I should try to find out." So, he took his chariot, and he went to the godown.

Now, when he opened the godown, he saw that it was all full. It was not empty. It was complete — all the empty gunny sacks were all full, and it was a complete godown. So, he didn't say anything.

So, the king felt, "Somebody must have just got jealous and therefore complained." And he left. He didn't do anything.

And after that, of course, Guru Nanak Sahib left that job. Because, as a Mahatma, that was not something that He would do, and He started preaching about Sant Mat.

He went from place to place doing His Satsangs. He had two disciples — Bhai Mardana and Bhai Bala. Both of them had some musical instruments, and they used to play those musical instruments, and then sing out the Satsangs, and He would do the Satsang on that.

So, all the Saints, all the fakirs, go through this phase of vireh. Even Mira Bai went through this same phase. For three months, She did not eat, and She was just

reduced to bones — and only her eyes were operating. And that was Her state. So, all Saints have gone through this stage.

So, when Mira Bai was going through this phase, She was not eating anything and had become very frail. Rana, Her brother-in-law said, "She will die like this, but she should not die in the palace." So, he arranged for a bed to be placed outside in the courtyard. And there, under a neem tree, that cot was placed, and She was kept there under the shade of the neem tree. She was staying there, and She was in that state, where she was not eating anything, and had been reduced to just bones and skin.

So, a crow appeared once, and the crow felt that this was a dead body kept outside, so he thought of eating. When Mira saw that, She was not moving much. So, She told the crow, "If you want, you eat. If you find flesh anywhere, you're welcome to eat. But do not eat my eyes, because I want to behold God Almighty. I want to see Him. So, just leave the eyes for me. You can eat whatever else you want."

So, this went on for a few days, and eventually, She manifested God Almighty and She came out of this phase.

So, like that, all the Saints go through this phase.

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The time is good and quiet. So, let's close our eyes and get connected to Simran and Dhyan.

27

SATSANG

09 Aug 2025 – Afternoon

It Is Not That God Almighty Has Turned Souls Into Beggars — It Is Their Own Choice — It Is Their Own Karmas Which They Are Now Redeeming

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The paathi sings the Bani of Swami Ji Maharaj...

Raju sings at 00:10:15

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has talked about the greatness of devotion. This is the same devotion that all the great Mahatmas and Saints have talked about, and They have all sung the greatness of this devotion. Because it is only in this way that one is able to go and manifest God Almighty, and one can develop true humility and humbleness by this process of devotion.

For devotion, there are many practices which different people follow. Some people go to pilgrimages, some people do fasting, then some people do Ashtanga Yoga, or pranayamas. There are so many ways to express devotion. But all those measures are futile, and one is not able to achieve the manifestation of God Almighty by those processes.

The Saints give us a very simple process to do our devotion. By living in the comfort of our homes and with our near and dear ones, if we are able to do the meditation for two and a half hours daily and listen to Satsangs, it is a very simple process. And with that simple process, we will be able to manifest God Almighty.

Raju sings at 00:13:47

Swami Ji Maharaj says, "This Sant Mat is the correct way to do our devotion. All the other paths of devotion take the jiva away from the path of salvation."

When we do the other practices, like pranayamas, Ashtanga Yoga, or japas, tapas, then these practices take us further away from God Almighty. Because the mind becomes powerful, and it takes us away from the Path.

So, that God Almighty is very much within us — very close to our soul. The other practices show God Almighty as being at a long distance, and they take us away to go through those distances to manifest God Almighty.

Raju sings at 00:16:17

Swami Ji Maharaj says, "Any devotion which is devoid of this Path of devotion as shown by the Masters, is like peeling the skin off gram." When we peel the skin of gram, there is no protein in that skin. All the main ingredients are in the gram itself. So, if we are meting out the gram, then there is no point in eating just the skin of the gram.

Like that, if we don't do this process of devotion, and we do all the other practices, it is a futile attempt.

This process, though seemingly simple and straightforward, is difficult to tread actually, because we have to do the devotion of our Masters every day. We have to follow the Teachings of the Master and sit for our meditations. And for that, we need to have other things also to be in place, which is the Teachings of the Master — to follow on those Teachings — to have purity of mind, thought, and body. So, all of those things are equally important for us to have a regularity of that devotion, and to progress on that path of devotion.

Sheikh Taqi had roamed a lot of places. He had gone to several pilgrimages and other places, and he didn't have peace of mind. He came at the door of Tulsi Sahib, and there, he asked Tulsi Sahib as to how one can get that peace of mind?

When he asked Tulsi Sahib how to get that peace of mind, how to realize God Almighty, Tulsi Sahib said, "God Almighty is not residing in any temple, or any masjid, or in the forest, or jungle, or the hills and mountains. God Almighty is residing within you. But for you to be able to see Him within you, first you have to cleanse your temple. That is the temple of your heart."

So, we can keep that purity of mind and heart when we leave our thoughts of deceit. We leave our slyness, and our feeling of deceiving others, or using our strength and prevailing on others and manipulating others. When we leave all these things, we will be able to keep purity, and also remove the duality that we have, which is being

a different person within, and a different person outside. When we leave all of this, then we will be able to get purity of mind.

Raju sings at 00:22:13

Swami Ji Maharaj says, "You follow this path of devotion for realizing God Almighty, and in following this path of devotion, you first get rid of your smartness, your slyness, your deceit, get rid of all of those things. Adopt truly, full humbleness, and be the smallest of small people trying to do this devotion. So, you be very humble in doing your devotion. Then you will be able to succeed on this Path."

When you are walking on this Path, you have to be humble, and you have to shed away your deceit. By deceit, one means being different inside — thinking differently inside — and showing something differently outside. We have to get rid of this deceit within us.

The other thing is, we have to get rid of our ego. We get rid of our ego by being very humble. We should always have this clarity that everything is being done by the Master, and we are nothing. It is the Master Who is doing everything, and we are the smallest of small people. Everyone else is greater than us, and we are more humble than all the others, and we are smaller than all the others. We are less smarter than all the others. When we maintain this humility, then we will be able to progress well on this path of devotion.

Even while we are amongst other satsangis, we have to be humble. We have to respect all the other satsangis and have loving feelings. We should have good feelings towards one another. We should not carry any ill will towards other satsangis and try to be together with all humility and happiness.

When someone comes to our house, when some satsangi visits our house also, we should understand that it is the Master Who has come to our house. When we have that purity of thought, and we are humble in that respect, then God Almighty also sees that and He also showers His Grace accordingly. We should remember that, in that person also, there is the Master. And therefore, we should give full respect to the other satsangis. That way, we will also be able to progress on this Path.

We should not have any anger or other ill feelings about other satsangis, because we are satsangis, we are sadhus. So, we should not entertain such thoughts in our minds. We should try to maintain our character. We are satsangis, and therefore, we should not entertain — or we should abstain— from deceit, or having that kind of ill feelings, or slandering, or anger towards each other. Because, after coming

here, or being satsangis, if we carry all these feelings, then there is no difference between us as satsangis and any other worldly person.

So, we should be mindful of our own thoughts. If we have some feelings towards someone else, we should leave those feelings, leave that anger or those ill feelings for the others. We should leave it to the Master. And if someone is misbehaving with you, then you leave that thought of the person's behavior, because then we should have faith that the Master or God Almighty will take care of that. And if we are pure in our thought, and we don't entertain that ill feeling, that anger, then we will also be, accordingly, rewarded by our Master and by God Almighty.

Raju sings at 00:30:06

Swami Ji Maharaj says, "You may call it devotion, you may call it affection, or you may call it love, all of it, for this is the same. They are the same facets of each other."

* * *

This is the story of Mansur. Mansur was a trader, and he used to live in the Middle East. From there, he used to bring things from there and trade and sell them in India. He used to bring dates and other things from there. And from India, he would again buy things that were manufactured here and sell them in the Middle East. So, he used to keep traveling between these places.

Now, it so happened that he met a Mahatma — this in India — Who initiated him, and he had past impressions, so he was able to do a lot of meditation and he went within. He focused, and he went within. He manifested the Master, and he manifested God Almighty within.

When this happened, and He had manifested God Almighty within, He started saying 'Anal Haqq'. And 'Anal Haqq' He used to keep saying everywhere. Wherever He walked, he would say 'Anal Haqq'. 'Anal Haqq' means 'I am God'.

He was so much lost in the love of God Almighty that He was saying this out of His love. And when He started saying this in the streets in the Middle East, people started thinking, "This is blasphemy. This is not right. How can a man call himself God?" And news reached the king of that place.

Now, when the king heard this, he summoned the kazi. Kazis always are angry about all the other religions, and about anything outside of the Koran that they understand. So, in his anger, he said, "We will give him the death sentence, and he should be hanged and impaled."

So, before taking Mansur for the punishment, two mahatmas had met Mansur on the way, and they asked Him, “Mansur, You tell us what is the meaning of love? Let us know from You, what is the meaning of love?” So, Mansur smiled, and told them, “You will be able to see for yourself, what is love, between today, tomorrow, and the day after.”

Impalement is one of the worst punishments that can be meted out. Because there, they throw the person, the prisoner, from a height. There are these spears which are set in the ground below, and the person is thrown on the spears. The spear enters the body, and comes out from the neck, or the head, or other places. So, it is the worst kind of punishment that can be meted out.

So, the kazi said, “He will be impaled, and he should be killed by impalement.”

They continued taking Mansur for His punishment. When Mansur continued saying, 'Anal Haqq’, the kazi said, “First, we will cut off your limbs. We'll cut your legs and hands.”

When they first cut His hands, He told the kazi, “You are cutting my physical hands, but my true hands are in the court of the Lord.”

Then they started cutting His legs. When they cut His legs, again He told the kazi, “You have just cut my physical legs here, but my legs are actually in the court of God Almighty.”

So, the kazi said, “He's talking too much. Let us cut his tongue.” So, when the sentry came to cut His tongue, He said, “Wait a minute. Let me thank God once before you cut it.” And then, He prayed to God, and He told God, “You are so great, and You are so kind and so gracious that my limbs are being cut off, and I am not even getting pain like an ant has bitten me. I have got no pain in this. I have not suffered at all.” Then he told the sentry to cut his tongue off. When they cut the tongue, then they took Him for the impalement, and they impaled Mansur.

When His blood started flowing outside and on the ground and around, then from that blood, the sound of 'Anal Haqq' started coming everywhere. From each drop of blood, the sound of 'Anal Haqq' started, and the kazi felt, “This is blasphemy. This cannot be allowed to happen.”

Usually, in their religion, they bury the dead. But he ordered, “He should not be buried. He should be put on a funeral pyre and burned completely so that this 'Anal Haqq' will stop.”

So, they collected all the blood that had spilled out, and they put the body on the funeral pyre and burned everything. When they burned the body, then the next day, from the ashes, the sound of 'Anal Haqq' started coming.

And again, all the ash — from each speck of ash — there was the sound of 'Anal Haqq' coming.

So, the kazi again felt, "This is not right. Let's collect all the ash, throw it in the Daila River.* There was a river next to the town. So, they collected all the ash and threw it in the river.

** The Tigris River in Baghdad*

Now, a month back, Mansur had told one of His disciples, "It is going to be such that I will be hung, I will be given punishment by the administration. When they throw my ashes in the river, God Almighty will get annoyed. He will get angry. And, as a result, there will be a flood in the river. The river will come to flood the whole town, and a lot of innocent people will die as a result. So, when you see this happening, you keep my pajamas with you, and as soon as you see the river flooding, you drop these pajamas in the river. Seeing that there is a belonging of a fakir that has come to it, the anger of the river will reduce, and it will not flood and kill innocent people." So, that is exactly how it happened.

When the flood started, His disciple put His pajamas in the river, and the water receded. So, those two mahatmas who had asked Him, "What is love", they got the answer. On the first day, from each drop of His blood, the sound of 'Anal Haqq' started coming. And the next day, from the ashes, again the sound of 'Anal Haqq' started coming. And on the third day, when the ashes were put in the river, the sound of 'Anal Haqq' started coming from the river, and it came to flood the town. That way, 'Anal Haqq' came from each and every cell of Mansur.

So, when we do our meditation, and we have that love and affection for the Master and for God Almighty, then that love resonates from each and every cell in the body.

Swami Ji Maharaj says, "Therefore, devotion, love, affection, they are all the same. They are one and the same."

Raju sings at 00:47:24

Swami Ji Maharaj says, "Devotion is the path of the Saints. It is the path of the Masters. All the other paths are the paths of the mind."

Tulsi Sahib had told Sheikh Taqi, “You go with all humility to your Master, and your Master will show you the Path by which you will go in the shah rag. Shah rag is the path at the Eye Center which takes you further on the path of spirituality. It is called 'shah rag' in Urdu. And it is called 'sushumna' in the Hindu language.

That sushumna is also called 'mukti dwar'. In Guru Granth Sahib also, it is referred to as 'mukti dwar'. And in Guru Granth Sahib, it is said, "The mukti dwar is like one tenth the size of the seed of a mustard, and you have to pass through that to go further on this path of spirituality.”

Raju sings at 00:50:39

Swami Ji Maharaj says, “The soul is also a form of love. The soul is also love. The Master is also love, and Naam is also love.” In order to manifest that love, we have to develop that love first, because today, we have given our love outside in this world, and it is all spread.

So, first we have to develop that love for the Master outside. And today, it is scattered. That love is in with our relatives, with our homes, and so many other things. We have to gather all of that love and focus that love at the feet of the Master. And day and night, when we have that love for the Master, and we are constantly thinking of the Master, then we will be able to manifest that form of the Master within.

So, when we have that love focused at the feet of our Master, then we are able to focus the attention of the soul at the Eye Center. We are able to withdraw and come to the Eye Center and manifest the Radiant Form of the Master within. That is the True Form of the Master. And then, with His Grace, He manifests the Jyoti and the Holy Sound Current inside. And once that is done, once the mind and soul are in connection with that Holy Sound Current, then the True Love emanates from there. That is the love that is required for this devotion. But first, to get to that point, you have to collect all the scattered love of this world and direct it at the feet of the Master.

Raju sings at 00:55:08

Swami Ji Maharaj says, “That devotion is God Almighty.” The love that we direct towards our Master — that will manifest the Master. The Master is also another manifestation of Love, like our soul is a manifestation of Love.

So, the Master is also a manifestation of Love, and so is the Holy Sound Current. When, with the Holy Sound Current, we manifest God Almighty, God Almighty is also a manifestation of Love. So, all are Love. And that is why He says, "Devotion is Love. And devotion is God Almighty."

Raju sings at 00:56:57

He says, "You are also Love." And all the beings, all the creation, are also Love. God Almighty is the essence in everybody, and your soul is also an essence of God Almighty. Your soul is also Love, and so is each and every part of the Creation of God Almighty." But first you have to manifest that Love within. Only then you will be able to see that Love everywhere.

Raju sings at 00:58:23

Swami Ji Maharaj says, "The only distinction in this Love is that, today everyone – all the jivas — are drops of Love. Each one has a drop, that is the soul, and each of those drops are there in all the beings."

Once you go within, and you manifest that Holy Sound Current, then that drop will be transformed into a wave, and it will take the form of Love as a wave. And once we cross Par Brahm, that wave gets transformed into a river, and that flows up to God Almighty. And when that river merges with God Almighty, it becomes the ocean.

Raju sings at 01:00:27

He says, "All are different manifestations of that Love. That same Love somewhere is like the ocean, and it is protecting and sharing its love with others. Somewhere, it is mixing with mud, and it is becoming like sludge. Somewhere, it is becoming like a spring"

So, these are all different forms and manifestations of that same Love. That same soul is taking different forms, depending upon how emancipated it is, how much love it has developed for the Master, and how much it has manifested God Almighty. Accordingly, it takes these different forms. And some, that way, go within, and They become the ocean. And then, They are able to help everybody else and share Their love with everybody else. So, all these are different manifestations of that Love.

When we are going by the pulls of the mind, we are doing our karmas, and as a result, we are suffering. We can imagine the power of that soul who has the power

of the ocean, and has the power of so many suns, and is supposed to be the giver to everybody else, that power today is reduced to being a beggar. Somewhere, you see people begging, and you see so many kinds of manifestations of what the souls have turned into. It is not that God Almighty has turned them into this, it is their own choice. It is their own karmas which they are now redeeming, and they have taken this form.

That is the problem of all those jivas. Because when you do the karmas, you are not mindful of what the repercussions are going to be. You just do those deeds. And then you have to suffer. You have to come and pay it off and redeem it like this.

Raju sings at 01:05:13

We can see that all these souls are similar and they are the same form. But somewhere, under the influence of Maya, they have adopted a different being, or a different form, and they are paying those karmas. Somewhere, they are a little better off, having done better deeds. And somewhere, they have got salvation with the Grace of the Master. They have got themselves out of all of this and are in a purer form. So, that way, it is the same soul which is in all of these different forms.

Raju sings at 01:07:00

Swami Ji Maharaj says, "The soul — the jiva — is under the influence of Maya, and the mind is doing its deeds and has taken different forms." Somewhere it is better off, but there is no salvation without the love being directed to the Master, and by doing your meditation and by doing your Bhajan Simran. Without that, we will not be able to get that true manifestation of the form of Love which is the essence of the soul.

Raju sings at 01:09:44

Radhaswami.

28

Meditation Talk

10 Aug 2025 – Morning

When The Masters Tell You Something, You Have To Try To Obey What They Are Saying — You Have To Try To Follow On The Instructions Of The Master

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Like I explained in the Satsang yesterday on Swami Ji Maharaj's Bani, that devotion is a path of love. So, we have to follow the Teachings of the Master with love and affection. If we cross the bounds laid out by the Master, then we are building the burden of karmas upon us. And then we only have to redeem those karmas.

During the time of Sawan Singh Ji Maharaj, the Teachings of Sant Mat were still new to people, and those were not fully understood. There was this satsangi, this initiate, and he fell ill — for a few months, he was ill. Then doctors advised him, there was cancer that was detected, and the doctors advised him that he should eat egg every day. So, he ate four eggs, following the instructions of the doctor. And then the time of his death came.

So, at the time of his death, the Master came within — Sawan Singh Ji Maharaj came within — and when He saw, He was angry that he had eaten eggs. And He told him, "I have come to fetch your soul, but you have disobeyed and you have eaten eggs. So, you will have to stay four more days like this — in this suffering. And I'll come, after four days." So, on the fourth day, the Master came, and then He took the soul of that initiate.

The point of telling you is that, when we disobey the Teachings of the Masters and we start building up our karmas, then we only have to redeem those karmas. Especially in the western countries, the food habits are different, and nonvegetarian food is more prevalent and served more in the western countries. One has to be more mindful about what he's eating and where he's eating. Also, the vegetarian food that is served, along with the nonvegetarian food, that is also all mixed up and you have to be careful. So, all the initiates have to be mindful of all of this when

they are eating. Whatever they have been told at the time of initiation, they should follow those instructions.

There was a boy who went from Dhaulatpur in Rajasthan, he went abroad. He was staying in a hotel, and he went to a restaurant there which served both vegetarian and nonvegetarian food and he ordered food. When he was served — and he ordered, of course, vegetarian food, because he was an initiate — when he was halfway through his meal, he found a bone in the meal. He inquired how this bone came as he had ordered vegetarian food? So, that chef came out, and he said, "We prepared separately, but by mistake maybe, we have used a common spoon. And that's how that bone must have gone in the food."

So, he felt very bad, and then he called me from there. He told me, "This has happened, and I was halfway through the meal when I found this. And I had ordered vegetarian food."

So, I told him, "You be cautious because you are new to the place, and you be careful about what you're ordering and which restaurant you are going to or where you are ordering from. Instead, you can even try to get food from outside. You have to be much more careful when you're ordering food."

Therefore, one has to be mindful about what they're eating, because the culture abroad is quite different and we have to be more mindful of what the Masters have told us. That way, we should protect ourselves, and we should try to increase our devotion. Day by day, we should do our meditations and increase our devotion.

After Sant Ji left His body, a lot of initiates, a lot of satsangis, came to me, and they requested me to come abroad. They told me that there are a lot of ashrams there, and that I should come there and give Satsangs. And that there is a lot of sangat that cannot afford to come to India — to fly here. And whatever money they save in the plane tickets, they'll give as seva. So, they tried to motivate me in all possible manners to come there. But I had no intention of coming there. I have never harbored any thoughts of coming abroad. And neither had Somanath Baba Ji. He had also never traveled. I also don't intend to travel. So, I told them, "I will not come there."

Then gradually, they started coming here. And once they started coming, then I had to make arrangements for them to stay, and we had to upgrade our ashram and make arrangements.

So, all of you have come from different countries, and you have all taken out precious time to come here and participate in this program. So, I bow at the feet of the Masters and pray that They bestow upon you Their Grace and encourage you to do more and more devotion as you get back. Try to do as much meditation as possible. Try to increase your devotion from whatever you have taken from here. You should go back and try to increase that in your respective places.

I'm not a Mahatma; I am not a Saint. I am a simple sevadar. I am a das* of Somanath Baba Ji. And in fact, He had told me this just before leaving His body. He had told me this, but I was too young to comprehend what He was trying to say.

** A servant completely surrendered to the service of his Master*

Once one sevadar came, and he told me, "Maharaj is calling you." And when Somanath Baba Ji used to summon somebody, we used to all get scared. Because somebody from the langar would have complained, or something like that. So, I was very scared.

Now, the whole night, I used to do seva. So, in the afternoon, I used to get that two hours of sleep. When I slept, my eyes were all red, and he woke me, and I was half asleep, in a stupor. So, I went there and met Somanath Baba Ji. Christopher was there, and Bernard was also there. Then Baba Ji told me, "Son, you have to leave for Betta Ashram tomorrow morning. The tractor will leave, and you go on the tractor. And the others will come in the bus. They will come and join you there. You have to stay there one day and come back. Then I will be going. And then after that, you have to do seva there." Now, this is what He said, and I didn't understand what He was trying to exactly say. So, this was explained to me later by Sant Ji.

When after several years, I had grown tired of staying in Andhra and Karnataka, I was wanting to return to Uttar Pradesh. When I met Sant Ji on the way back, He closed the door in Rambagh when I went to take His Darshan. He closed the door, and then for forty-five minutes, He explained to me. He told me, "Somanath Baba Ji has given me the duty to take care of His initiates and His followers, and I'm telling you with that authority of Somanath Baba Ji, that He's asked you to do this seva. Wherever He has planted saplings, He wants you to water all those saplings — to take care of all His followers. And I have also followed the instructions of Kirpal Singh Ji Maharaj, when He had told me to do this seva. Whereas I did not really want to do it, but then it was the Master's Will and His Wish to do it, and I have followed. And I have never looked back, never regretted. So, it is the Will of your Master, and you should do it. Your duty is there in Andhra and Karnataka."

So, I was only crying all the time, because I had really no intention of going back. But then, when Master said so much, I humbly submitted to His order, and I came back and started this ashram in Guddella.

I had no money. Because, for all the years, I had been doing only seva. So, all that I had was only my bare clothes— and that's it. There was nothing else. But you see His Grace that was showered upon me, that I never had to ask for money for that ashram. In fact, we became givers instead of people asking for money. So, I gave money only after that — all because of the Grace of Sant Ji and the Grace of Somanath Baba Ji. So many other sheds were created, ashrams were created, so that people could do their Satsangs there. So many marriages were done. So, wherever such requirement was there, one lakh, one and a half lakh rupees, I have given. And all that has been enabled by the Grace of the Master.

So, I again repeat, "I am not a Mahatma. Whatever has been graced, whatever Grace I have got from Them, is because of the seva that I have done. And seva is no less than meditation. It is of equal importance. That is the kind of Grace that I have got because I did a little bit of seva with Somanath Baba Ji. And all that you are seeing is only the work of these two great Masters. Everything that is happening around is because of Them.

So, when the Masters tell you something, you have to try to obey what They are saying. You have to try to follow on the instructions of the Master. And then They will be able to shower Their Grace upon you.

I got only three years seva with Somanath Baba Ji, and I got the fortune of staying for eleven years with Sant Ji.

So, Sant Ji helped me in all possible respects — in respect of spirituality, in respect of monetary seva, He helped me in all possible ways. Twice, the seva that He got in the programs, He put in a black bag, and He gave it to me to spend for the ashram.

So, Sant Ji used to help me in all possible ways. Once in these Mumbai programs, when on the last day, half the sangat would leave, He used to sit and give Darshan on the first floor above, behind the hall. He used to rest in that room adjacent to the hall. And there, He would call me when the program would be over, and I used to go there. Once I went there, then He told me to lock the room.

Now, I used to get terribly scared in front of Sant Ji. So, He used to tell me to lock the room, and whatever seva was there, it was nearly three buckets full of money that people would give as seva. So, He would tell me to bring the buckets. And

when I got the buckets, then He said, “Okay, now you pour all that on the floor.” Then we would pour all the money on the floor. Then He would say, “You stack the money.” So, I would sit and stack ten-rupee notes, twenty-rupee notes, fifty-rupee notes. And Sant Ji would take the thousand-rupee notes and the five hundred-rupee notes and stack them. It used to take quite a long time, because there was a lot of change and a lot of money in those three buckets. After all that was stacked, then He would put it in a plastic bag, and then tell me, “You take this and spend it on the sangat, spend it on the ashram. But don't tell Pappu.”

So, He helped in all possible ways. He showered His Grace in all possible ways. And all that you are seeing happening now is only with His Divine Grace. I am but a small sevadar here. I just come here and I'm just physically present, but otherwise, He is doing everything. He is making me do everything, and He is arranging everything. So, He has helped in all possible ways.

Now, usually you have one Master. But in my case, I have two Masters. I have Somanath Baba Ji and Sant Ji. Both of Them were great Saints, and both of Them are my great Masters.

Once I went to Sant Ji, and I told Him, “When I meditate and I contemplate, I get Your image more easily than Somanath Baba Ji's. I get Your image. So, should I contemplate on Your form only within?”

Then Sant Ji told me, “No, your Master is Somanath Baba Ji. He has given you the initiation and your account is with Him, and you have to contemplate on Him.”

But then I told him, “Look, I get Your contemplation. So, if I contemplate on both of You, it is better for me. So, I will get both Your Grace.”

* * *

Okay, the time is good and we have about half an hour to meditate. So, close your eyes and sit for meditation.

29

SATSANG

10 Aug 2025 – Afternoon

The Master Is Always Waiting For The Disciple To Develop That Love For Him — He Is More Than Ready And Willing To Come To Shower His Grace On That Disciple

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The paathi sings the Bani of Swami Ji Maharaj...

Raju sings at 00:00:13

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj says, "You surrender at the feet of the Master, and He will get you rid of all of your karmas and get you freed from this net and ocean of life and death."

In this Bani, in the first sentence, He says, "O dear ones, you surrender at the feet of the Master. Because without surrender, there is no salvation."

As long as we do not surrender everything at the feet of the Master, and as long as we do not go about this world, assuming all of this is a duty towards our Master, till then, we will not be able to become receptacles of the Grace of the Master. But the Masters are so gracious that, even without our surrender, at the time of initiation, They assume the big load of karmas of the initiate. They take that, after initiation, They sit and they wash all of these karmas in the Mansarovar.

So much is the Grace of the Master upon us that He assumes all of these big sins — these big karmas — that require us to go to hell. He assumes all that and cleanses us of all of those sins without even us asking Him — and He does it without uttering a word. He takes all of these karmas upon Himself. Such is the Grace of the Master.

Because if we have to go to hell, then it is not possible for us to get salvation. So, first we have to get ourselves rid of all of those sins that require us to go to hell. And

it is not possible for the jiva to do all of that. That is why the Master graces that jiva and takes all of those big sins and washes them away.

Also, a lot of other karmas are redeemed when we have the Darshan of the Master, when we listen to the Satsangs of the Master, or we eat the Parshad given by Him. So, He redeems a lot of these karmas during these times.

Therefore, Swami Ji Maharaj says, "You go and surrender to the Masters, because They are the only support you have for cleansing your load of karmas that you have upon yourself, and for getting you free from this net of Kal."

Jaimal Singh Ji Maharaj used to travel for giving Satsangs, and He would be out of the ashram for nearly a month. He would go around and give Satsangs and then come back.

Once, He resolved that He would go out on such a tour, that he would be returning after one month. After about two days, he reached a village. There was an initiate, a disciple, there called Moti Ram Tailor, and he went there.

Now, there was another rich, well-off farmer, Hukam Singh, who used to also come and attend the Satsangs. Once, Hukam Singh told Moti Ram Tailor that he also wanted to get initiated. Moti Ram Tailor had told him that when Jaimal Singh Ji Maharaj comes, he would request Him and ask Him to give initiation.

So, Jaimal Singh Ji Maharaj, after couple of days, came to the village, as per His schedule. He was to stay in the village for about three days and give Satsangs there.

After the first Satsang, Moti Ram Tailor came to Jaimal Singh Ji Maharaj and requested Him and told Him that Hukam Singh wanted initiation and that he had promised him that he would try to get him that initiation when Jaimal Singh Ji Maharaj would come. So, he requested that initiation be given to Hukam Singh.

When he requested Jaimal Singh Ji Maharaj, Jaimal Singh Ji Maharaj closed His eyes and thought for a while. He saw that Hukam Singh had a very large load of karmas on him, and he was not destined for getting initiated.

So, Jaimal Singh Ji Maharaj told Moti Ram Tailor, "It is not possible for him to get initiation. You can ask any other thing, but I cannot give initiation to Hukam Singh." Moti Ram Tailor was thinking, "If Hukam Singh starts coming to the Satsangs, and he gets got initiated, he is a big man and that will help help in furthering the preachings of Sant Mat there. And a lot of people will also follow Hukam Singh and come."

So, he pleaded to Jaimal Singh Ji Maharaj, and told Him, "You please give him initiation." That way, Moti Ram Tailor kept insisting, even though Jaimal Singh Ji Maharaj had denied giving initiation to Hukam Singh.

But Moti Ram kept insisting, and finally then, Jaimal Singh Ji Maharaj told him, "Look, I have come here for three days to give Satsangs, and then I have a plan of going around to other villages and other places and returning to the ashram after one month. But if you are insisting like this — that I give initiation to Hukam Singh — then I will have to cut short my visit. And after giving him initiation, I will leave from here, and I will go back to the ashram. So, I will not continue with the three-day program here, or for the rest of the tour that I had planned."

But Moti Ram Tailor continued to insist, and he told Jaimal Singh Ji Maharaj, "You please give him initiation. Even if You have to cut down Your tour and You leave early from this place and go back to the ashram, we will all come to the ashram and listen to Your Satsangs. But right now, You please, give him initiation."

So, then Jaimal Singh Ji Maharaj agreed, and He said, "Okay, you call him for initiation and get the room ready." And all His bags, etc., were packed, and the horse cart was made ready for Him to leave. Then Hukam Singh was called and given initiation in that room. Jaimal Singh Ji Maharaj initiated Hukam Singh, and then, straightaway, sat in the cart and left for the ashram.

When He reached the ashram, He told Bibi Rukko, "I am going to be staying in my room for one week, and I don't want to be disturbed. I don't want any food, and I don't want any water. I will be closing the room and sitting there, and no one should disturb me."

So, Bibi Rukko got very anxious, and she said, "How can someone stay without eating for seven days, or drinking water?" She was very scared and wondering, "What happened like this, that Jaimal Singh Ji Maharaj is doing this?" But Jaimal Singh Ji Maharaj insisted that no one should disturb Him and He would be inside for about seven days.

So, that way, Jaimal Singh Ji Maharaj locked the door. And for the next few days, nobody could even stand near the door, because it was so hot that nobody could withstand that heat and stand there. On the seventh day, Sawan Singh Ji Maharaj also came to the ashram, because he was doing his duties. He used to come on the weekends to the ashram.

When he came, Bibi Rukko told him about all of this, and she told him, “You are a gurumukh disciple of Babaji. At least you should go and check what is happening. Because He is not allowing anybody to come in, and it's been nearly seven days that He has been inside. Had you come earlier, maybe, perhaps, you would have gone in and checked. But now it's almost seven days. So, you should go in and find out.”

So, Sawan Singh Ji Maharaj immediately went to the room. He didn't drink any water or anything and straightaway went and knocked on the room.

Sawan Singh Ji Maharaj knocked on the door, and when Jaimal Singh Ji Maharaj saw that it was Sawan Singh Ji Maharaj, He opened the door and allowed him in. When Sawan Singh Ji Maharaj went inside, tears rolled down his cheek to see the state of Jaimal Singh Ji Maharaj, and he told Him, "Why didn't you let me know. I would have got some doctor, or whatever the problem was, we would attend to it. So, You should have told me.”

Sawan Singh Ji Maharaj said, “I will get some doctor to attend. What is it that ailed you? What is the problem?”

Jaimal Singh Ji Maharaj didn't say much, but then Sawan Singh Ji Maharaj insisted, and he wanted to know what exactly happened, and why was it that Jaimal Singh Ji Maharaj was suffering so much?

So, Jaimal Singh Ji Maharaj told him, “No, I can't tell you, because I don't have permission from Sat Purush to tell you all this.”

But Sawan Singh Ji Maharaj didn't accept that, and he caught the feet of Jaimal Singh Ji Maharaj, and insisted that He tell him.

For some time when this went on, Sawan Singh Ji Maharaj refused to accept silence as an answer — he wanted to know. So, then Jaimal Singh Ji Maharaj told him, “Look, had you come earlier, you would not have been able to bear to see me in the state that I was in. I will tell you the reason for this only if you promise me that you will not say this as long as I am in this physical body. Only after I go, you can do whatever you want, but you will not say that now.”

So, Sawan Singh Ji Maharaj promised Jaimal Singh Ji Maharaj. And then Jaimal Singh Ji Maharaj told him what had happened.

He said, “I had gone to this village and there was this Hukam Singh who had to be initiated. And though I had refused to initiate him, because Moti Ram Tailor insisted, finally I decided to initiate him. The load of karmas was so heavy on

Hukam Singh. Firstly, he was not to be initiated. And secondly, he had a punishment of seven lives in hell, where he was to be made to sit on an iron tabba* — an iron plate — and suffer for seven lives like that. That was the kind of punishment he was to be given. So, I had to assume that punishment. I had to take it in order to give him the initiation. Because Kal was refusing to let that go, and Kal was insisting to me that I should redeem that debt — redeem that karma — I had to go and pay it off. So, in the last seven days, I paid off this karma.

**In Hindi, 'tabba' means a 'flat dish or surface'...*

Such is the Grace of the Masters. They assume so much for the disciple — without the disciple even knowing that he has been cleared of so many karmas that require him to go to hell. All those are assumed by the Master.

So, Sawan Singh Ji Maharaj, while Jaimal Singh Ji Maharaj was there, never told this to anyone. But after Jaimal Singh Ji Maharaj left the body, Sawan Singh Ji Maharaj Ji used to tell this in the form of a story to people — of how the Masters assume these karmas of disciples.

Raju sings at 00:26:06

Swami Ji Maharaj says, "The soul, the jiva, is so covered up in the darkness of the karmas, he has so much ignorance created by the burden of karmas, that he is not able to assimilate what the Master is saying. He is not able to believe what the Master is saying." The truth is that whatever the Master says is always going to happen. It is always the truth that They speak – whether the world remains or doesn't remain — but the words of the Master will always remain. But yet, there is so much darkness — the veil of darkness of karmas — is upon the disciple, that he is not able to understand this, he is not able to accept, what the Master is saying, or assimilate what the Master is trying to tell him.

The Masters shower so much Grace that, without even telling Their disciple, or making him feel that, They assume so many loads of karmas from him. They are continuously extending Their Grace. But disciples are not able to understand — the jiva is not able to understand this — because there is this veil of darkness upon him — there is the veil of karmas upon him. So, he is not able to fathom the kind of Grace that the Master is showering upon him.

When he gets a headache or stomachache, immediately he calls up the Master, and he says, "I'm having a stomachache." Now, you tell me that he should be going to the doctor to show the stomachache; but no, he has to call the Master. Then he tells

the Master, "You are the biggest of all doctors. You are God Almighty. So, You take care. I don't need to go to the doctor for it."

This is the kind of attitude of the jivas. But if they come to know how much Grace the Master has showered, and is continuously showering upon them, then they would start dancing in joy.

Now you see this, what kind of a respect will those jivas have of the Guru. It's like the Guru is working for the jiva, and he gives Him an order, "You take care of my stomach, You take care of my headache." And order on order is being given to the Master, "You do this, You do that, You take care." So, the Masters have been made a servant of the jiva.

The sikhs*, the jivas, have made the Masters their servants. And they are ordering Them, time and again, for different things, and to get their comforts in life.

** Sikh means 'servant' in the generic sense, not a member of the Sikh faith in this instance*

So, you have to just think coolly, "What kind of a salvation do you think these jivas will get if they are expecting this of the Master? They reduce the Master to a servant."

Then there are the jivas that are disciples who ask for other things, like they want someone to get a job, they want someone else's problem to be solved. All these requests are continuously being made to the Masters. And they expect that all these things will be sorted out by the Master.

But the Master really doesn't have anything to do with whether a person has a job, or he doesn't have a job, or what he is doing in his life. They are here for your salvation and not for looking at all of these things. But this is what we are all expecting, and yet this will also be solved if you do your Bhajan Simran.

If you sit in a corner and you do your Bhajan Simran, then you can be rest assured that the Master will shower His Grace, even without you asking. But then we are not doing that. So, what the Master is asking us to do, we are not doing.

Such people who keep asking all these things and keep making all these requests to the Master, they are at a zero level on this path of spirituality. They have been listening to so many Satsangs, but there is zero transformation in them, and there is zero change in them. So, what is it that they have understood in so many Satsangs that have been given by the Masters?

These people are slaves of their families, of their spouses, of their children, and of their grandchildren, and of their nephews and everybody. They have never sat peacefully in the contemplation of their Master, or in the love for their Master. So, how can one expect that these people will understand what Sant Mat is, and what is the value of the Master.

Raju sings at 00:35:35

He says, "The jivas are covered in the veil of Maya, and they are completely lost in this world, in trying to seek out this world and its things, and their houses, their properties, their families, their attachments. They are so much lost in all of this that they are not being able to lift their head up and think about salvation, think about Naam, think about the Master, or think about doing devotion." So, they are not able to just look up and do all of this. They are so much lost in that darkness of Maya that they have no time to think about all of this.

These people see their near ones, dear ones, expire and pass away. And they see that their elders have not taken anything with them. For all the possessions that have been created, they have seen these people passing away and not taking anything with them. Yet, their whole life, they are spending in trying to accumulate things, accumulate all of the wealth and accumulate other things around them. Then, at the time of death, there is a lot of suffering, because they have to leave all these things which they so dearly tried to accumulate.

Wherever there is love at the time of departing, there is always going to be sorrow. That way, they have a lot of sorrow when their life comes to an end. And because of that sorrow, and because of their unfulfilled desires of those possessions, they have to again come back in this life of 8.4 million lifeforms and again come back in this ocean of life and death.

So, they come to the Satsang, they understand the Satsang, they understand this reality, but yet, they are not willing to dye themselves — color themselves — in the color of love of the Master, in the sentences spoken by the Master, and what the Will of the Master is. They are still going back to the same possessions and the same worldly thoughts. So, how are these people going to get salvation?

Raju sings at 00:40:47

Then He says, "There are those souls however who God Almighty has bestowed His love and Grace upon, and who have impressions. They come and they are truth

seekers of this wealth of Naam, and they are able to manifest that Naam and drink the nectar of that Naam."

When they manifest that Naam, they are able to get themselves free from this entire ocean of life and death and this burden of karmas outside. They are able to free themselves, and then the gracious hand of the Master is upon them — and all four sides of theirs are protected by the Master.

So, the Master is always waiting for the disciple to develop that love for Him. He is more than willing and ready to come to shower His Grace on that disciple. The problem is that we are not able to create that vessel for receiving that love and receiving that Grace of the Master.

So, it is only about us creating that vessel, creating our within, to receive the Grace of the Master.

Raju sings at 00:43:20

Swami Ji Maharaj says, "Those souls, those jivas, upon whom God Almighty has showered His Grace, they have sought the love of the Master, they have sought the Naam. They have worked towards it and they have manifested the Naam and gone within. How can I sing the greatness of such souls? Because after that, they have no worries of this world. They are completely dyed in the color of their Master and God Almighty, and they have no worries."

Those people have got in love with reality, and they are happy. They have the joy within them of having manifested that reality, manifested that Naam within.

Whereas, the others, they are in sorrow because they have chased things that are not permanent – things that are going to be taken away from them. They are the people who are in sorrow. Whereas these people who have manifested that Naam within, they are the happy ones.

Raju sings at 00:45:53

Swami Ji Maharaj says, "Those jivas, those souls, who have manifested that Naam, for them, day and night, and every second, they have their love fixated at the feet of the Master. And they are not bothered about any other thing, and there is not even a trace of sorrow." So, they are in that joy, in that love, of the Master.

Raju sings at 00:47:15

Swami Ji Maharaj says, "When such divine souls meet their Masters, then they are so intoxicated in the love of their Masters that they forget about themselves. They don't know where they are standing — whether they are standing in the house, or they are standing outside the house. They are only fixated on the Master."

So, that way, in the love of the Master, such loved ones, such souls, forget about themselves.

* * *

There was this incident at the time of Swami Ji Maharaj. One of His initiates, Bibi Rikhi, or some name like that, I don't remember, but she was bathing. She was a gurumukh shisha. So, she was bathing, and some yogi outside, with some instrument, was singing songs of love for the Master. When she heard those songs, she remembered her Master — and she was so much in love with the Master that she just came out, and she ran for the Darshan of her Master. She ran nearly one and a half kilometers in the streets, not realizing that what she was doing, and how she had come out. She just ran like that to the Master. She bowed down when she went to the house of the Master — she bowed down in front of Him. And then He told the other family members that they should get some saari and cover her. But it is surprising that nobody noticed her when she ran to the Master. Such is the Grace of the Master.

So, that is how, when she went like that and bowed down to the Master, nobody noticed her. And that was the Grace of the Master.

Such is the love of the gurumukhs that, when they see the Masters, they completely forget their own self.

Raju sings at 00:52:56

Swami Ji Maharaj says, "For those who are in so much love with the Masters, what can I talk about them, what can I say about them? They are themselves Mahatmas."

Raju sings at 00:53:56

Swami Ji Maharaj says, "In front of such devotion, all other practices that one may have, like austerities, or yoga, or going to pilgrimages, or any other forms of devotion, they are all futile."

So, devotion means you become the form of the devoted. You take or assume the form of God Almighty or your Master by doing your devotion. We can do that when

we are at home, in the comfort of everybody at home and all our surroundings. We can do the same devotion there. It is only about transforming our mind. And in the comfort of our homes, we have to only have that unfailing love for the Master.

Like the mind is today, filled itself with all the love for this world and all its things, we have to change that and bring the love for the Naam within that mind. So, once that love for the Naam is developed within the mind, then there is a complete transformation.

By subjecting our body to austerities and other such forms of devotion, it is not going to help, because the austerity has to be in the mind. It is the mind that has to contemplate on the Master — become clear of all other thoughts.

That is why it is said, "The yogis, instead of coloring the mind in love of God Almighty, they end up coloring clothes. They adorn clothes outside and they dye those clothes." So, it is not the clothes that are going to get salvation. The mind has to get salvation. And we have to, therefore, cleanse the mind.

* * *

Bulleh Shah was a kazi. He used to do namaz in the mosques. He was a mullah, and he was a very well-read person. He had read the Koran and all the holy books. And he had gone to Mecca, Medina, several times. So, he was constantly in the search of God Almighty, but he was doing all of these things.

Someone once suggested to him, "You should go to Inaayat Shah and seek salvation. Seek help from Him and see what can be done."

Bulleh Shah was of a very high caste — in the Muslims, he was of a high caste — and Inaayat Shah was of a lower caste. He used to do farming.

So, Bulleh Shah went out in search of Inaayat Shah. And after asking at a few places, he finally came to the house of Inaayat Shah.

It was afternoon, and Inaayat Shah was working in the fields. So, what Inaayat Shah was doing was, he was taking out saplings of onions and replanting them in the field. So, while He was doing this, Bulleh Shah approached Him, and he asked Him whether he could ask a question.

Inaayat Shah said, "Okay. Go ahead, ask what you want."

Bulleh Shah asked Him, "How do I manifest or realize God Almighty?"

So, Inaayat Shah told him, “What 'God Almighty, God Almighty', you are doing? Take this from here, and plant it there, and you will get God Almighty.”

Bulleh Shah was shocked with this answer because he had never read anything like this in any of the Korans or anywhere. And he had gone to Mecca, Medina, and everywhere. So, he said, “Look, in all my knowledge of things, I have never come across a statement like this. So, please explain what exactly You are trying to tell me.”

Inaayat Shah looked at him, and said, “Okay, you have your mind, that is this sapling of onion, and it is planted here — which is all your worldly thoughts. You have your mind filled with all worldly thoughts today, and it is locked and entangled there. You have to simply take it out from here and plant it in the field where it will grow. So, the field is the Naam. The field is the love of Naam. All you have to do is develop that clarity in your mind — develop that abstinence in your mind for worldly thoughts — and fill it with the thoughts of Naam. That's all you have to do.”

Whether you are farming, or whether you are in business, or you are doing a job, or doing anything, all you have to focus is on how you are keeping the state of your mind — whether it is entangled in the world, or whether it is entangled or thinking of the love for Naam. You have free it from the entanglement of the world and set the love of Naam inside. Therefore, you have to get yourself away from this worldly entanglement.

* * *

Raja Janak, the king, Janak, was also called 'videhi'.* Raja Janak was initiated by Ashtavakra. In a few seconds, he was initiated, and he had to assign all his wealth, everything, all his attachments, to Ashtavakra. So, he handed over his kingdom, and everything, to Ashtavakra. After he got his emancipation, Ashtavakra said, “You can now continue what you are doing, but all that belongs to me. So, never think that it belongs to you.” And that is how, later, King Janak went about his life, knowing that all of the things that he was doing was actually for his Master — and everything belonged to his Master.

** In Hindi, a person who is liberated from the body, a state of detachment, having transcended identification with the body...*

Like that, we should also free our mind from this entanglement and believe that it is all our Master’s and do work for Him.

So, that same way, we have to also go about our lives. We should believe that this job is the Master's, or our business is of the Masters. Or our fields and our farms

are of the Masters. And we don't have all these possessions. Our families belong to the Master, and we are but a part of what belongs to the Masters. And then, focus our mind on the love for Naam.

So, we continue to keep it colored in the love of Naam. Whereas we go about doing all our work and profession or business, or whatever it is that we are doing, and know that is belonging to the Master. That way, all the ups and downs that happen there will not affect us. Because we will not get emotionally attached so much to it, and we will not get swayed by emotions for those things. Because we know that those things don't belong to us. They belong to the Master.

Raju sings at 01:07:58

So, towards the end of the Bani, He says, "Indeed, the disciple is very fortunate if he's able to develop that kind of love for the Master, and he surrenders to the Master. So, he is indeed very fortunate."

Raju sings at 01:09:37

Radhaswami.

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Closing Talk

10 Aug 2025 – Morning

It Is Important That You Stay Connected With Satsang, Simran, Bhajan, And Dhyan, And You Are Able To Continue In Your Devotion, And Your Mind Doesn't Deceive You And Take You Away

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So, it has been ten days, and we have come to the end of this program. All of you have come from far off places and have spent your precious time coming here and participating in the program, and in making this meditation program successful.

So, I pray at the feet of the Masters, that They shower Grace upon you to increase your devotion, by which your love for your Masters, your love for Naam, increases.

All of you, when you go back, have to make it a point to do your Bhajan Simran every day. And whichever place you are, you should try to attend the community Satsangs that are there weekly. Try to listen to the Satsangs daily, if possible. If weekly Satsangs are not there — there are no assembly of Satsangs — then you should try to attend online Satsangs — be it of any Master. There are so many online Satsangs that are going on. It is important that you stay connected with Satsang, Simran, Bhajan, and Dhyan, so that you are able to continue in your devotion on this Path, and your mind doesn't deceive you and take you away.

If we allow that to happen, if we ignore doing our Bhajan Simran, and ignore listening to Satsangs, then the mind prevails on us. Then it deceives us and makes us do all kinds of karmas, which have become a very heavy burden for redemption for a satsangi.

So, I therefore pray at the feet of the Master that He bestow upon all of you more devotion and more love for your Masters, and for Naam, and doing this practice.

And in these ten days that all of you have been here, I hope that you forgive if anyone has spoken any ill words to you, or by their actions has hurt you in any way. I pray

that you will forgive all the others, forgive these people for that hurt that may have been created. Because I don't want anyone of you to carry any ill feelings from here. You should carry only love going back to your homes from here.

So, I'm very happy that all of you have come and participated in this program, and I pray that all of you remain connected.

Radhaswami.

GLOSSARY

Adi Granth Sahib, Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed *Guru Granth Sahib* by the Sikh orthodox after the tenth *Guru*, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Adi Naam

The original expression of the Sound Current or *Naam* from which the entire Creation and all contained therein began and which will continue after the entire Creation comes to an end

Adi Shesh

Primal being; from Hindu religion *(Puranas),* the serpent deity who sings the glories of *Vishnu* in the lower realm of *Patal Lok* on whose many hoods the balance of the worlds of the universe rest; a symbol of the waveform of energy; also known as *Nag Shesh*

Agam Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Inaccessible, Unapproachable"; second highest spiritual region, just below the highest of *Anaami*, or *Radhasoami Dham*

Agastya Rishi

Revered sage; one of the *Saptarishi* from the *Dwapar Yuga* whose poetry appears in all the *Vedic* texts, and is mentioned in the *Puranas, Ramayana,* and *Mahabharata;* noted to have great mystical powers

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Agyasini River

River that flows into a cave in southern India where Agastya Rishi did his meditation and penance; today known as the Aghanashini River, which flows into the Arabian Sea near Kumta; believed to originate underground in Sirsi

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as *Simran* becomes perfected, it becomes *ajapa*

Alakh Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, *Agam Lok,* and the eighth, *Anaami Dham*

Amir Khusrow

Sufi Saint; (est 1253-1325); Sufi Master from northern India; disciple of Nizamuddin Auliya; buried near his tomb in Delhi; served in the court of Allaudin Khilji, king of Delhi as a poet and musician; considered to be the originator of the *Qawwali* devotional Sufi singing and inventor of the Sitar; wrote different *divans* and *masnavis*, also in praise of the lives of famous rulers

Amritsar

City in India in the northern state of Punjab; location of Sikh's Golden Temple; also, a term used for *Mansarovar*, the Pool of Nectar in the inner region of *Par Brahm* where all *karmas* are washed away

Anaami

Highest of three purely spiritual realms above *Sach Khand*; lit. "Nameless"; also called *Radha Soami Dham*; home of *Anaami Purush*

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, *Anahad Nad, Anahad Bani*

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Ang

Part of the body or limb, the source of Guru Angad's name given by Guru Nanak

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh *Gurus*; successor to Guru Nanak Ji; *Guru* of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anuraag

Strong love or passion

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh *Gurus*; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; *Guru* and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Asana

A yogic posture

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashtanga Yoga

Eightfold *Yoga* path or system; described in the *Yoga Sutras* of Patanjali and popularized by Swami Vivekananda; starts with *Yamas* and *Niyamas* and ends with *Samadhi*; also known as *Raja Yoga*

Ashtavakra

Sage; (*Treta Yuga*); referenced in the *Ramayana*, *Mahabharata*, and the *Puranas*; noted for his physical handicap of 'eight crooked bends'; author of the *Ashtavakra Gita*; *guru* of King Janak

Attar

Arabic term, a fragrant essential oil

Avatar

Incarnation of a lesser deity, who manifests to restore some *karmic* or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of *avatar* to help eliminate the negative forces of Their time

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Baji Rao II

Peshwa monarch; (1775-1851); younger brother of Tulsi Sahib; last Peshwa of the Maratha Empire

Bala

Disciple and traveling companion of Guru Nanak

Bali

Benevolent king; born in the Asura race (grandson of Prahlad); became ruler of third netherworld of *Patala*, *Sutala* at the hands of Vamana, an *avatar* of *Vishnu*; also known as Mahabali

Bangali Babu

Initiate of Sawan Singh Ji; also known as Bua Das

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Bank Naal

Lit. "Crooked Tunnel"; very small passage, like the eye of a needle, where the ego has to become very humble to pass through; provides a transitional passage from the Astral plane to *Trikuti* in the Causal plane; it is here that one's inner vision is reversed; also *Bunk Naal*

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betta Ashram
An *ashram* of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhai
Brother, spiritual brother

Bhai Bela
Illiterate farmer; devoted disciple of Guru Gobind Singh Ji who received a new word each day as spiritual instruction from his *Guru* while tending to the *Guru's* horses

Bhai Lehna
Original name of Guru Angad Dev Ji who became the second in the Sikh *Guru* lineage

Bhajan
Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhandara
Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Bhanwar Gupha
Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above *Maha Sunn*, the fourth spiritual region; region providing access to the fifth spiritual region, *Sach Khand*

Bibi Ralli
Woman *sevadar* who chose to view hell in meditation and was saved by Sawan Singh Ji Maharaj

Bibi Rukko
Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between *And* and *Par Brahm*; Lit. "Egg of *Brahm*" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 *bhajans,* some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bulla Sahib

Sant from the 18th century (est 1693-1768); originally known as Bulaki Ram who lived in the Ghazipur district of Uttar Pradesh in India; Successor to Yari Sahib and in a lineage of Sant Mat Masters that includes Gulal Sahib, Bhikha Sahib, Gobind Sahib, and Paltu Sahib; illiterate and a potter by caste, He worked as a laborer and ploughman in the fields of His employer, Gulal Singh, whom He eventually initiated and made His successor

Bulleh Shah

Muslim Saint, (1680-1757); disciple of Shah Inayat Qadiri, better known as Inayat Shah, a Sufi Master of Lahore; His Sufi poetry is written in the Punjabi language

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chappal

Sandal; open-toed shoe

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into *Surat Shabd Yoga*, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His *Gurumukh* disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chillum
A type of pipe for smoking tobacco or other stimulants

Chittor
City in India (Chittorgarh) in the state of Rajasthan; Mira Bai was known as the "Queen of Chittor"

Crore
Numerically 10,000,000 (ten million)

Darshan
Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Dayal
Lit. "Merciful"; another name for Absolute God*, Sat Purush*

Delhi
Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhani Dharam Das
Saint; Soul that was pursued through four *yugas* by Kabir Sahib to ensure his salvation, as told in the *Anurag Sagar*; prophesized to be followed by forty-two incarnations of subsequent Masters

Dhyan
Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Durga
Goddess; most popular form of goddess *Devi*; in her form as *Durga,* she is not associated with any god and can display benevolent as well as wrathful aspects; within *tantric* traditions, she is called *Shakti*; mostly depicted as the slayer of the buffalo demon *Mahisasura*

Dwapar Yuga

"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Dwarka

City in western India, built to replace the original city of Dwarka where Lord Krishna is said to have ruled and, as such, is one of the four most sacred pilgrimage sites for Hindus; believed to have been the first capital of the state of Gujarat

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganika

Prostitute (*veshyaa*) who was taken to heaven by *Vishnu*

Ghat

Bank of a river used for bathing, washing clothes, or funeral rites by the poor

Girdhari Lal

Gurumukh disciple of Tulsi Sahib; friend of Swami Ji Maharaj; lived in his later years in Lucknow

Gobind Singh Ji

Param Sant Satguru and *avatar*; (1666-1708); tenth in the lineage of Sikh *Gurus*; last of the Sikh *Gurus* recognized by orthodox Sikhism; started the *Khalsa* military faction to fight the Moguls

Gopi Chand

Raja, Yogeshwar; (13th century?) King of Bengal; companion of the King Bharthari; disciple of Jalandhar Nath

Gora Kumbhar

Hindu Saint; (1267-1317); a potter; *Guru* of Namdev

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Guna

Quality, peculiarity, attribute, property; the three *gunas* and their origins are: *sattva* (*Vishnu*), goodness, constructive, harmonious; *rajas* (*Brahma*), passion, active, confused; and *tamas* (*Shiva*), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Gurumukh

Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Gurumukh shisha

Gurumukh disciple

Hansa

Swan or goose; iconic image for the liberated soul, as a swan resting on *Mansarovar*, the Pool of Nectar in *Par Brahm*; also, *Hamsa*

Harijan

Lit. "Child of Hari"; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

Hathras

City in India in Uttar Pradesh; site of Tulsi Sahib's Jogiawalla village

Hriday

Gurumukh disciple of Tulsi Sahib

Inaayat Shah

Muslim Saint; (1643–1728); *Guru* of Bulleh Shah, born in Kasur, where he was working as horticulturist; later moved to Lahore, where he became the *imam* of the Unchi Masjid

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Jalandhar Yogi
Also known as Jalandhar Nath; Mahasiddha Jalandharipa (12th century); *guru* of Raja Gopi Chand

Japa, japi
Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jiva
Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti
Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib
Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kailash
The heaven of *Shiva* and *Kuber*; one of the three eminences in *Trikuti* with *Mer* and *Sumer*

Kal Niranjan
Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kali Yuga
"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kamandal
Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the *Kamandalataru* tree, or from clay, usually with a handle and sometimes with a spout; used by *yogis* to store water

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kauda Rakshasa

Rakshasa; also called Kauda Bheel; sometimes depicted as *Rakshasa* (demonic beings said to have been born from the breath of *Brahma)*; most probably the head of the Bheel race, who were described as a race of 'man-eaters'; captured Guru Nanak Ji's companion Mardana, who was later released by Guru Nanak; Kauda Rakshasa recanted his ways and became a devoted disciple of Guru Nanak

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "*Qadi*", meaning to "judge" or to "decide"

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Khadi

Coarse cotton cloth

Kheer

Indian sweet dish made from various ingredients, i.e. milk, pumpkin, rice, carrot, wheat, etc.; also, *khir*

King Janak

Philosopher King and *Sadhu Mahatma*; (est 7th century BC); devotee of Ashtavakra; father of *Sita*; renowned for his patronage of *Vedic* culture and

provided an intellectual court for *brahmin* sages such as Yajnavalkya; having reached *Sahasdal Kamal*, after his passing, he used his *vivek simran* to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; *guru* of Sukhdev Muni

Kirpal Singh Ji
Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; *Guru* of Ajaib Singh Ji Maharaj

Kisan Nagar
Site of *ashram* where *yogi* lost his life with improper use of *apan vayu*

Krishna
Avatar; eighth *avatar* of *Vishnu*, Hindu god who gave the oral teaching of the *Bhagavad Gita*; central character in the *Mahabharata* who came to usher in the *Kali Yuga*

Kshatriya
One of four castes, or *varna*, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kubera
Hindu god of wealth; uncle of Ravana; deposed by Ravana from the fortress city of Lanka

Lakh
Numerically 100,000 (one hundred thousand)

Lakshman
Son of Raja Dasharath and half-brother of Rama

Langar
Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Maghar
City in the state of Uttar Pradesh; burial place of Kabir Sahib to defy the Hindu belief that one goes to hell if one dies there

Maha Sunn

Lit. “Great Void”; plane below *Bhanwar Gupha* and above Sunn; home of *Maha Kal*; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a *Sant Satguru*

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of *Dwapar* to the *Kali Yuga,* to veil its true importance; also contains some other principal works, like the *Bhagavad Gita*, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Maharaj

Lit. “Great King”; ruler, honorary title

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. “Great souls”

Mahesh

Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Malayagiri Mountain

Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

Mansarovar

Pool of nectar in *Par Brahm* region beyond the three lower worlds, wherein the soul is cleansed of *karmas* upon immersion

Mansik puja

Ritual worship performed in the mind only

Mansur Al-Hallaj

Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, "I am Truth (God)" as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghazel's that Mansur has 'opened' the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, "Mansur wishes to glorify his love for God in this way". Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra

Lit. "Instrument of thought"; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Mardana Ji

Sikh; (1459–1534); traveling companion and first disciple of Guru Nanak Sahib who used to play the *rebab*, a stringed instrument; born in the same village as Guru Nanak and ten years His elder

Marjiva

Pearl diver; lit. "*mar*, meaning to die", and "*jiva*, meaning to be alive"; [The pearl diver doesn't care for his life and dives into the ocean, and when he comes back after facing many dangers, he becomes alive.]

Masjid

Mosque, a place of worship for followers of Islam

Maya

Lit. "Illusion", Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mecca-Medina

Two Muslim pilgrimage sites located in Saudi Arabia

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Moti Ram Tailor
Disciple of Jaimal Singh Ji Maharaj; associated with the story of Jaimal Singh Ji taking on the *karma* of seven lifetimes in hell from Hukam Singh

Muddas
A food staple; typically, a doughy rolled ball of *ragi*, a millet-like grain

Mudgal
Village near Guddella Ashram

Mukti
Act of liberating or redeeming the soul from the body

Mumbai
City in India, Bombay, location of Parel Railway Station

Naam
Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. "Name"; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Naam Daan
Initiation into *Surat Shabd Yoga* by a Living Master, connecting the soul with the Inner Sound Current, the power of *Naam*, or *Shabd*

Namaz
Persian-derived term for *Salah* (Muslim prayer); one of the Five Pillars of the faith of Islam and an obligatory religious duty for every Muslim

Namdev
Hindu Saint; (1270-1350); born in Maharashtra; a calico printer by profession; disciple of Vishoba Kechar, whom he accepted on the advice of the potter Saint Gora Khumbar and Jnanadev; his poetry was written with musical accompaniment as *bhajans* and sixty-one are included in the Adi Granth Sahib; spent the last seventeen years of His life in Ghuman, which was actually founded by Him

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narayana

The Supreme Deity in Hinduism; *Mahavishnu, Mahashiva*; acts through adopting the qualities of *Brahma*, *Vishnu*, and *Shiva* to create, sustain and destroy the universe; also, another name for *Vishnu* who resides in *Vaikuntha*, a realm of bliss and happiness

Navratri

A biannual and one of the most revered Hindu festivals observed in the honor of nine forms of the goddess Durga and, generally speaking, the triumph of good over evil; the festival is held usually around March/April and again around October/November which spans nine consecutive nights (one for each of Durgas nine various forms); celebrations can involve periods of fasting or feasting, depending on the regional customs

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Niranjan

Kal Niranjan; a son of *Sat Purush*; creator (with *Maya*, *Brahma*, *Vishnu*, and *Shiva*) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nizamuddin Auliya

Sufi Saint; (1238-1325); successor to Sheik Farid and *Guru* of Amir Khusrow; resided near Delhi

Paan

A preparation of betel leaf with areca nut widely consumed throughout South Asia; stimulant that can produce psychoactive effects

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Padma rekha

Mark or line on the foot or palm, the “lotus line”

Pahad Ashram

Mountain *ashram* of Baba Somanath Ji where Ram Singh was managing the *ashram* for four years; closely situated to Baba Ji's present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the *yogi* Mahadevappa

Paisa

100th part of a *rupee*

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Pandavas

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic *Mahabharata*

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant Satguru

A *Param Sant,* "Supreme Saint", Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad

Lit. "Blessed gift", usually food or drink blessed by a Saint; also, *Prashad*

Patala

Netherworld; described in the *Puranas* as seven regions of darkness below the earth and above the region of hells which are ruled by different demons and serpents and lit by jewels worn by its inhabitants; the earth and *Patala* are

supported on the head of the thousand-headed serpent *Shesh Nag*; also known as *Adi Shesh*

Peshwa
Equivalent to a modern prime minister in the Maratha Empire, and later became the de-facto leaders of the Maraths

Pind
The physical plane; *Pind, And,* and *Brahmand* form the three worlds of *Kal's* creation

Pranayama
Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Puja
Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pune
City in India in the state of Maharashtra; known as Poona during British rule; historical home of Sant Tukaram

Punjab
State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the *Hindi Panch*: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Pushkar Tirth
City in India; historical home of Brahmanand in the Rajasthan area

Pushpaka
The most famous of all *Vimanas* (flying chariots or palaces); a gift from *Lord Kubera* to Ravana and returned to him by Rama; used by Ravana to abduct Rama's wife Sita

Radha Bai
Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rajasthan
State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajogun
Attribute or quality of activity, passion, sensuality; an essence of *Lord Brahma*; one of the three *gunas* with *satogun* and *tamogun*; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Ram Singh Ji
Saint; known as "Babaji" currently in residence at Guddella Ashram in Andhra Pradesh; *Gurumukh* disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama
Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ramanand Swami
Guru of Kabir Sahib; *brahmin* who was saved from Gorakhnath by Kabir Sahib in debate

Ramayana
An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the *Sat Yuga* to the *Treta Yuga* to veil its true inner meaning

Ravana
Rakshasa; son of Rishi Vishrava and Kaikesi from the *Rakshasa* race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by *Brahma*, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi

Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Roti

Type of Indian flatbread, another name for *chapatti*

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Saari

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadhu

Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning "to reach one's goal", "make straight", or "gain power over"; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of *Sar Bachan* and other writings published under his *Guru's* name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Samadhi

Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sangat

Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning "company"

Sant Ji
Informal name of Ajaib Singh Ji

Sant Mat
Lit. "Path or Doctrine of the Saints"; also known as *Surat Shabd Yoga*

Sat Lok
Lit. "True Region"; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Purush
Lit. "True Being"; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Satguru
Lit. "True *Guru*", Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Satogun
Attribute or quality of truth, purity, harmony, benevolence; an essence of *Lord Vishnu*; one of the three *gunas* with *rajogun* and *tamogun*; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang
Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi
One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Singh Ji
Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva
Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak

Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shah Rag

Lit. "Royal Vein"; Sufi word for *Sushumna*, the central vein in the subtle body

Sheikh Taqi

Disciple of Tulsi Sahib, Muslim divine, who is addressed by Tulsi Sahib in one of His *Banis*

Shiva

Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Shivling

An abstract or an iconic representation of the Hindu deity, *Shiva*

Shyam Rao

Original name of Tulsi Sahib

Simran

Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of *Lakshmi*; consort of Rama; adopted daughter of King Janak who found her while plowing for a *yajna*; kidnapped by Ravana

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh*

disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to Baba Ram Singh Ji.

Srigandhan

A variety of sandalwood tree particularly potent with the scent of sandalwood

Sugriva

In the Hindu epic, *Ramayana*, Sugriva was the younger brother of Bali; whom he succeeded as the ruler of the Vanara kingdom, Kishkindha

Surat Shabd Yoga

The means of reconnection with God; lit. "Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)"; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Sushumna

Lit. "Gracious"; one of three energy flows in the body (*Ida*, *Pingla*, *Sushumna*); the central vein (*nadi*) in the astral body that provides a pathway to higher regions; energized, usually, during dawn and dusk; non-dualistic by nature; Muslim term for *sushumna* is *sharad*

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (*Nakshatras*); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the *Swati Nakshatra* phenomena: From the earliest *chaukriyugas*, four *Dhuns* originated from the Lord of the Second Spiritual Region, *Omkar*, creating the four-petaled lotus. With each *Dhun*, *Lord Brahma* created a *Vedic* text for a total of four *Vedic* texts, each represented by one of the four *Dhuns*, or Sound Currents. Ancient *rishis* and *munis* from prior *Sat Yugas* and *Treta Yugas* made a study of these *Vedic* expressions and disseminated their teachings to humanity through these ages. Though some of these ancient *rishis* and *munis* acquired status and mystic powers exceeding those of *Brahma*, *Vishnu*, and *Shiva*, none were ever able to ascend beyond the

level of *Brahm*. The story of *Swati Nakshatra* and its strange, mystical powers stems from these Vedic texts. This story has often been used by the *Sants* of *Sant Mat*, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the *Shabd Dhun* and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the *Swati Nakshatra* rains, but it is unknown as to whether the phenomena occur outside of India.]

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of *Lord Shiva*; one of the three *gunas* with *satogun* and *rajogun*; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tantra

Lit. "Loom, warp, weave", or often simply "Treatise or exposition", and hence, by extension "Principle, continuum, system, doctrine, theory"; "Tantrism, or *tantric* religion" refers only to the traditions which are based on the *tantras*, *samhitas*, and *agamas*; more broadly, *Tantra* refers to a broad range of religious traditions with a "magical" or "occult" orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, *tapasyaa*

Tapi, Tapasvi

Pratitioner of *tapas*, austerities; an ascetic

Treta Yuga

"Silver Age", the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Tulsi Das

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the *Ramayana*

Uttar Pradesh

State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaid
An *Ayurvedic* physician

Vaikuntha
Celestial heaven that is the home of *Vishnu*; situated at mount *Meru*

Varanasi
Prior name of city of Benaras and Kashi; historical home of Kabir

Vashisht
One of the *Saptarishis*; spiritual teacher of Rama; author of *Yoga Vashishtha*, as well as *Agni Purana* and *Vishnu Purana*

Vindhyachal
Sage, who was cursed to live as a mountain in the *Dwapar Yuga*; he competed with the Himalayas and started to grow so high, that it threatened to obscure the sun and extinguish all life; see Agastya Rishi

Vireh virehgya
Condition of feeling the pangs of separation from one's beloved

Vishnu
Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Vishoba Kechar
Disciple of Guru Jnanadev*;* beggar-Saint*; Guru* of Namdev

Vishvamitra
Brahmarishi; originated from a kingly family; gave up his kingdom to become a great *rishi*; known for his anger and violent encounter with Vashisht; debated value of austerities versus *Satsang* with Vashisht

Worli
Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yogi
An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1,728,000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan